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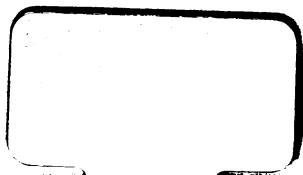


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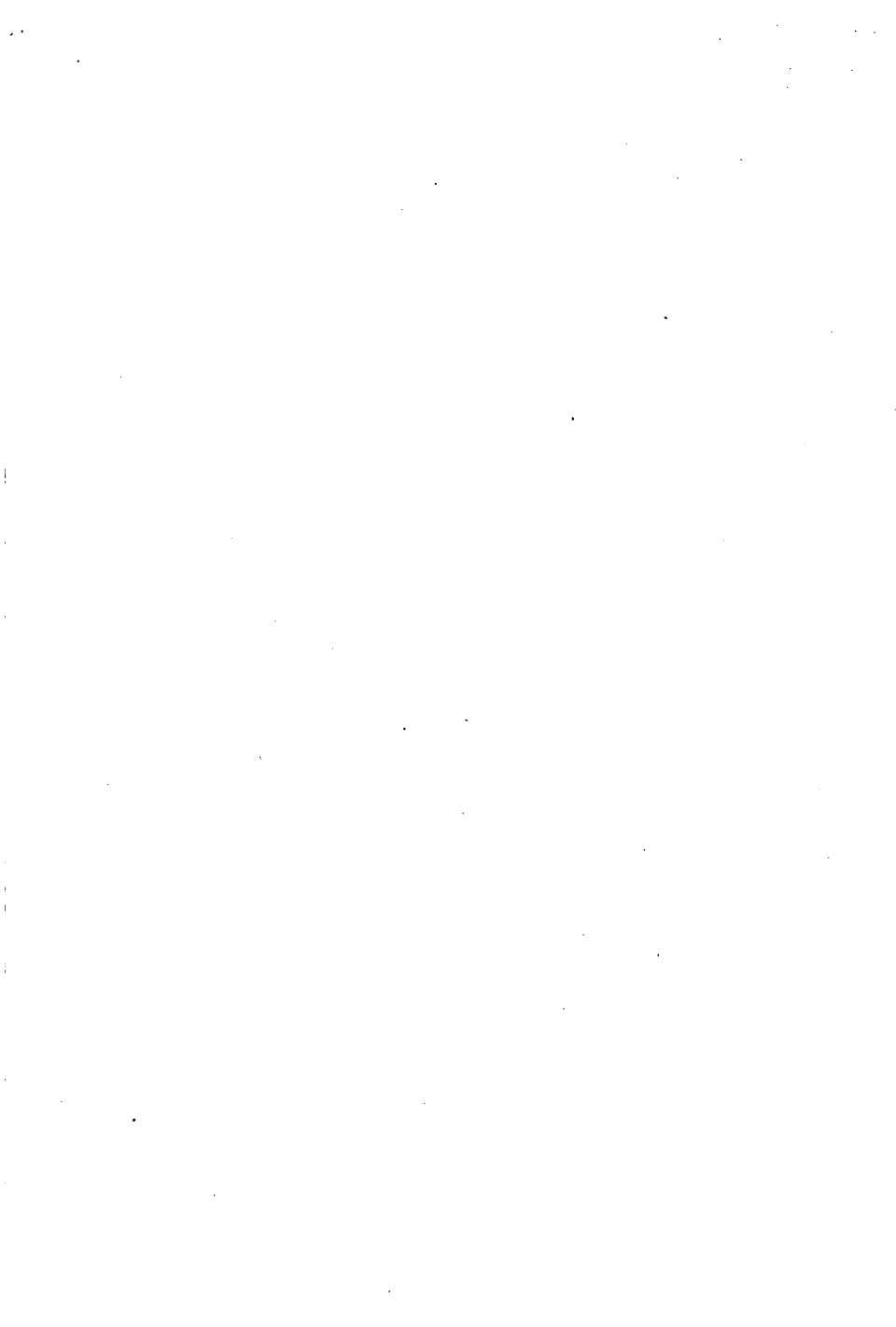
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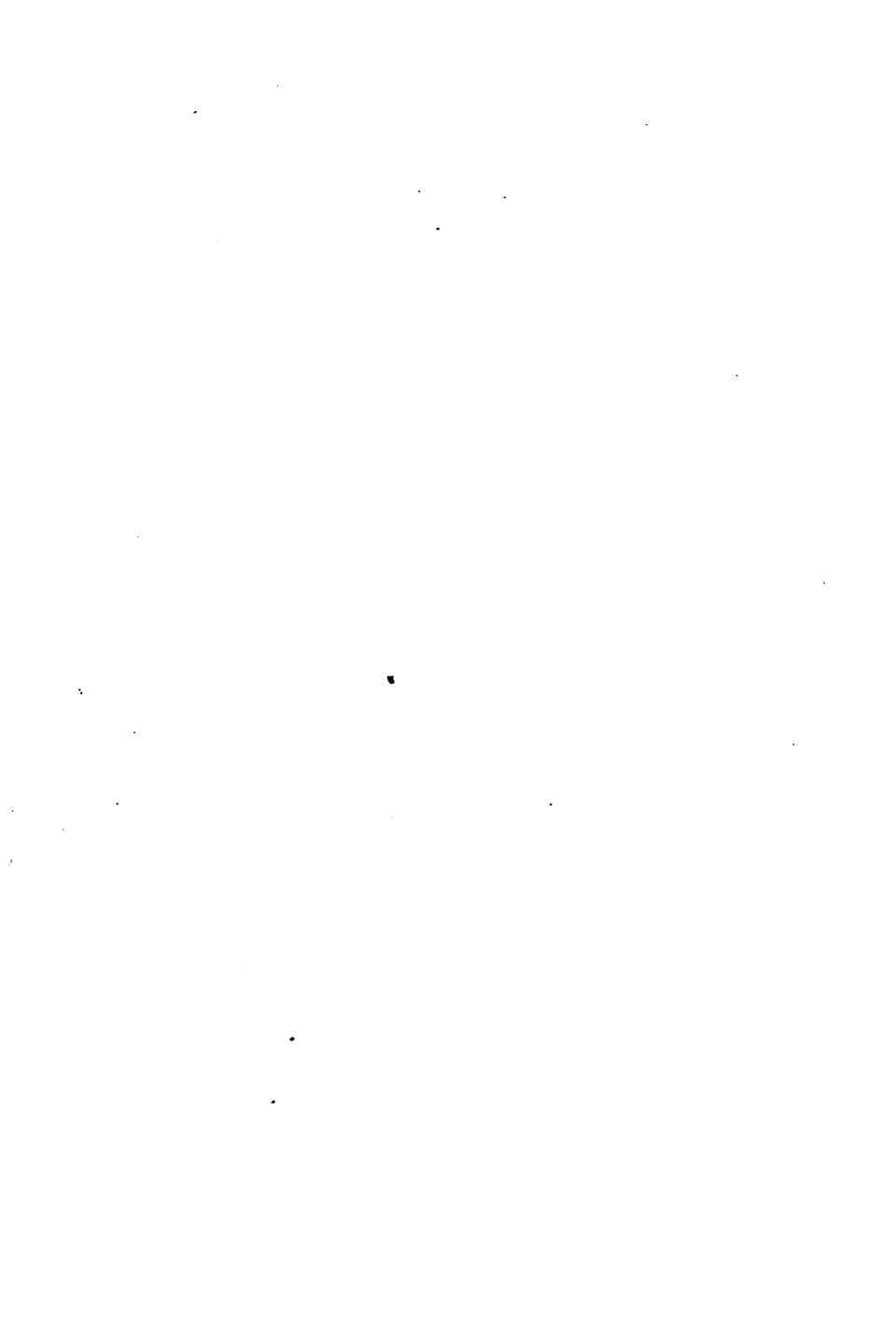
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Property of Prayer Circle
St Luke's
Mallettman







A MOUNTAIN CABIN
The Outside Stairway leads to the Spare Room

The Church's Mission to the Mountaineers of the South

By ARCHDEACON NEVE of Virginia, ARCHDEACON SPURR
of West Virginia, ARCHDEACON WENTWORTH, Diocese
of Lexington, REVEREND S. C. HUGHSON, O. H. C.,
of Sewanee, Tenn., REVEREND E. N. JOYNER, Dio-
cese of Asheville, and REVEREND W. S. CLAIBORNE.

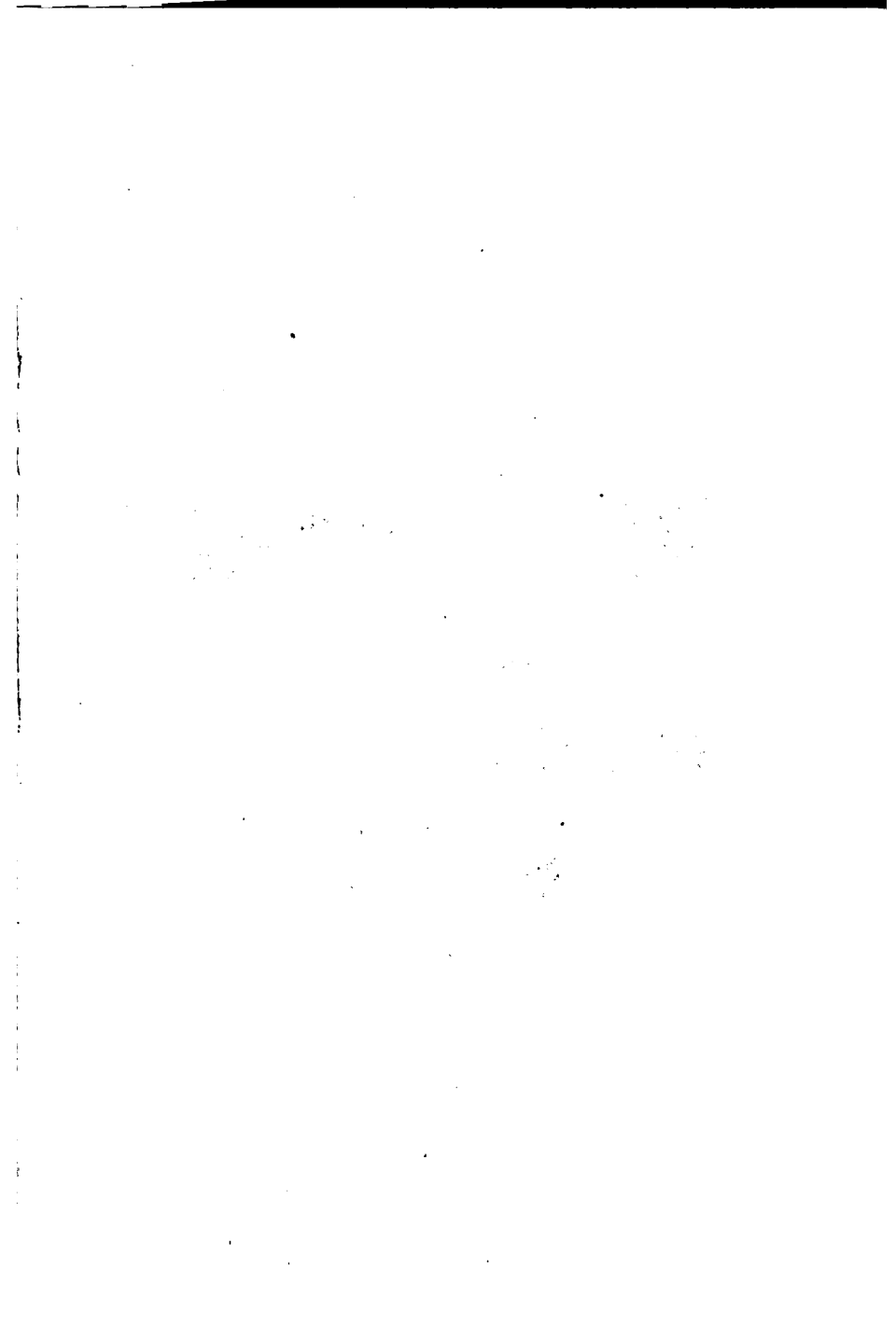
Compiled by the REV. WALTER HUGHSON
of the District of Asheville

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LOAN STACK

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REV. WALTER HUGHSON



In Memoriam

Walter Hughson, Priest

1855-1908

A little less than two years ago the Rev. Walter Hughson, sometime Archdeacon of Asheville, projected this book. Little did we who were called upon to co-operate with him think, when we felt the thrill and pulse of his great enthusiasm for God's poor, that he would not be spared to see his work come from the press. But God willed it so. On September 4, 1908, at the Morganton Hospital, which he had founded, the end came after an illness of only a few hours.

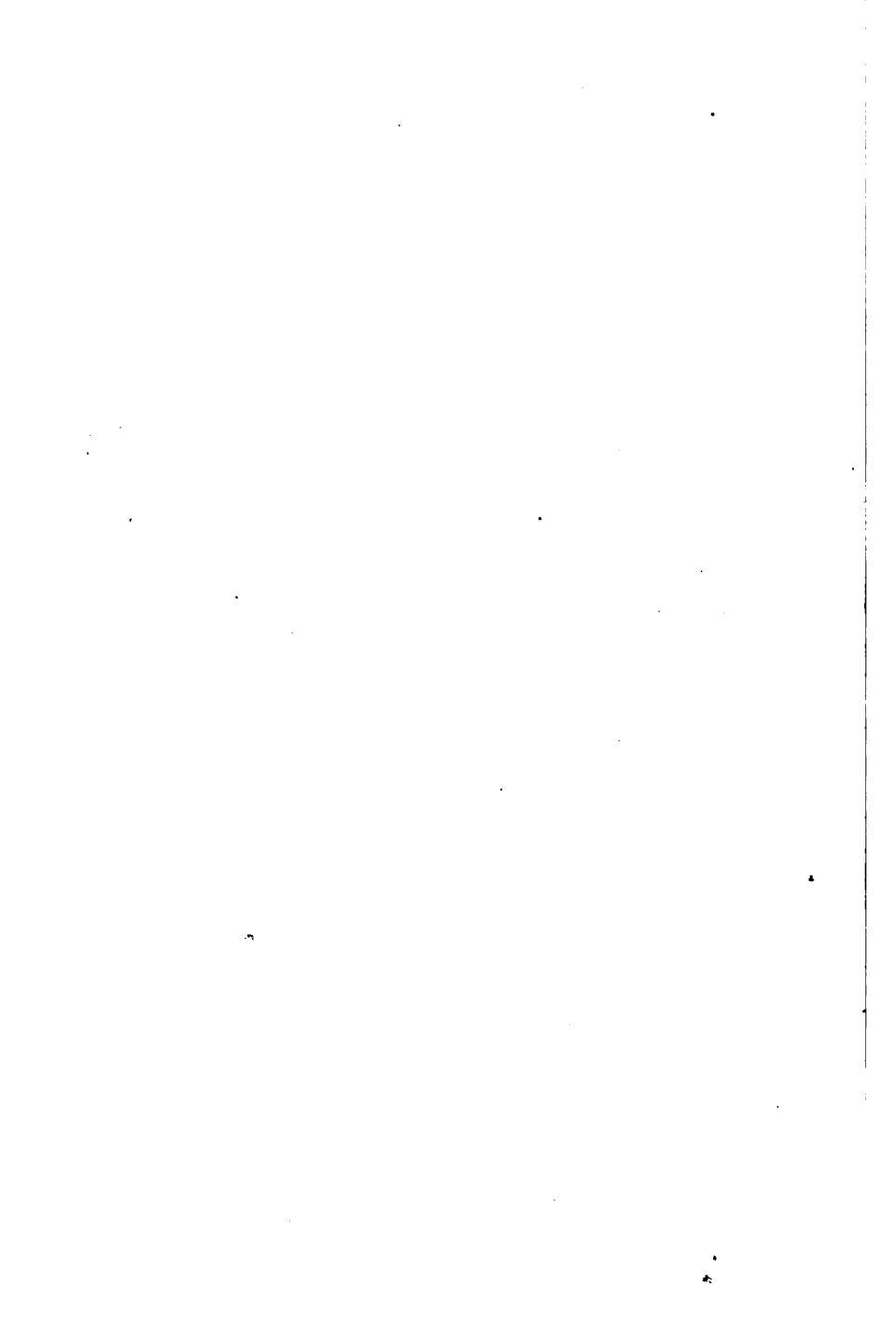
Walter Hughson was born in Poughkeepsie, N. Y., fifty-three years ago. He was trained for a business life, but from his youth his first interests were always those of the Church, and in the midst of absorbing business cares he found time for regular and aggressive mission work, wherever the services of a layman were needed. In 1885, he was ordained to the perpetual diaconate by the late Bishop Starkey of Newark, and five years later

he removed to Spokane, where he was an energetic pioneer for the Church in that rough western country. In 1895 there came to him the call to abandon his business life, and give himself wholly to the ministry of the Church. Accordingly he returned to New York City, and entered upon work at Calvary Church, under the rectorate of the late Bishop of Washington, preparing himself in the meantime for the priesthood. In 1897 he was called to Holy Trinity Church, Detroit, and was there priested by Bishop Davies. His four years' ministry in Detroit was greatly blessed, but it was not until in 1901, when he entered upon the mountain work in the District of Asheville, that he came to the task for which God had been all the time preparing him. The undeveloped possibilities of the Southern mountaineers fascinated him, and he threw himself heart and soul into the work of bringing to them the religious and educational advantages which for generations had been denied them. Succeeding the late Rev. Churchill Satterlee as rector at Morganton, he carried on to splendid results the work that had been begun so ably by his predecessor. In the pages of this book he has himself told much of the story of this work. Those who were privileged to be with him wondered at the ceaseless energy and enthusiasm which marked all that he undertook. Although for years a sufferer from the disease which at last proved fatal, he excused himself from nothing because of it.

Always in and out among his people, travelling great distances over the roughest mountain trails and by the most primitive modes of conveyance, sharing the hardships of the cabin life, by the force of the love that they saw he bore to them, he won his way into the hearts of the mountaineers as few missionaries have done. Mission after mission was established and strengthened,

schools and hospitals were built, and the contagion of his enthusiasm brought into the work helpers who caught from him the vision of what the love of God could do in the hearts of these long neglected people. In 1907 he was transferred to Waynesville, N. C., where the same devoted course was pursued, and where men were made to feel as they looked into his eyes and heard his words, that here was one indeed who longed to spend and be spent for the love of the Master.

In July last, worn with his many labors, he consented to take his first vacation since entering the field, and spent some weeks on the North Carolina coast recuperating. On his return he stopped for a few days at the Morganton Hospital, which perhaps more than any other work will be the monument to his loving energy. He had been used to say that he hoped the last days of his life might be spent in the care of this work, and God in His tender Providence willed it so. In the midst of his working and planning, he was suddenly stricken, and fortified by the Sacrament of the Church, he passed to the reward that is prepared for the faithful laborers in the vineyard of the Lord. His body was laid to rest in a quiet corner of the grounds of the Hospital he loved so much.



Introduction

BY THE REVEREND WALTER HUGHSON

In June, 1907, President Roosevelt said in a public address: "In the South there is a population peculiarly fitted to profit by schools, a population which has been generally referred to as 'poor white,' a population of splendid capacities and almost purely of the old native stock, which simply lacks the opportunity to develop a degree of industrial efficiency unsurpassed elsewhere on this continent. It is a matter for congratulation that there is such a steady increase of interest in the Southern states in everything pertaining to children. This has already markedly shown itself and I hope will still more show itself in the future."

President
Roosevelt
on the
Mountain-
eers

I do not know of any better description of these people of whom we are writing than

**"The
Crossing"**

that which is found in Mr. Winston Churchill's book, "The Crossing," and Mr. Fox's book, "The Little Shepherd of Kingdom Come." In these books we are much impressed with the sterling quality of the people of the mountains of Western North Carolina and in the other parts of the Appalachian country.

**"Little
Shepherd
of
Kingdom
Come"**

What the President speaks of and what Mr. Churchill and Mr. Fox describe is the Church's opportunity.

**The
Pioneers**

Primitive but sturdy pioneers' descendants, few of them having had any of the opportunities of their co-pioneer brethren, are the people in whom we are interested. The Appalachian hills have been a stone wall of hindrance to thousands of people. In

**Stone Wall
of
Hindrance**

past generations, either because men and women were satisfied with the everlasting hills, or because they were discouraged in their efforts to cross them, hundreds of families remained and endeavored to work out their temporal salvation in the mountains, and the coves and valleys between them.

Slavery, perhaps, was well enough from a business standpoint for the flat country and that warmer lowland where cotton and tobacco could be raised; but up in the mountains it was not in anyway feasible. Consequently the planter of the lowland grew rich and important, while his neighbor, "the Highlander," grew poor and ignorant. There grew up also, perhaps on account of the contrasting conditions, a great repugnance to the negro on the part of the mountaineer. There are places, and in some localities whole counties, where no negro can go. The mountaineer did not like the negro for many reasons. The slave labor, to him, was unfair competition. The negro knew "quality," but he failed to appreciate the nobility of the man who against conditions was able to live and rear a family in a poor country and in a state of loneliness. Anyone who knows the real mountaineer realizes that he has come from good, sturdy, brave, self-denying stock, stock that availed itself of the little opportunity offered. For generations they

fought it out alone. They were little thought of. The men in the mountains were as foreigners to the people who had estates. They were not even in demand to care for farms until the time after the war. They were isolated in more senses than one. They had taken up little farms on the hillsides, planted corn and a few fruit trees. One of them here and there got a mule and perhaps a cow. They cut down the trees and made log-houses, cabins, often of but one room. These sufficed for the family comfort for generations. They raised what was necessary for bare existence. They spun and wove to make their own clothing. The mountains are fine places to raise apples, pears, potatoes, and cabbage. They made their own wagons and in the fall went further south with a load of produce which could not be raised in the low country. With the proceeds of this annual expedition they bought what was necessary, and existed for another year. They made their own liquor for generations, because they knew how,

**Settling
in homes**

Liquor

and their "still" was their equivalent to the sideboard of many of our ancestors. They were absolutely independent and "knew no king." This, undoubtedly, is one of the reasons why the mountaineers have been considered generally lawless and why they naturally persisted in continuing their distilling. The civil war made a great change. Many of them went to fight, as their ancestors had done in Revolutionary and even earlier times. They were good fighters; perhaps too independent to be of the highest quality of soldiers in the ranks, but individually the bravest of the brave. **Good Fighters**

Their isolation and the indifference of their neighbors caused them to become very illiterate. Ten years ago there were settlements where three-fourths of the people could not read nor write. In 1900 the census gave the following statistics in the Appalachian region as to illiteracy amongst the white voters:

West Virginia,	10.68 per cent. illiterate	Illiteracy
Virginia,	15.94 " "	

Kentucky,	21.65	per cent. illiterate
North Carolina,	19.83	" "
East Tennessee,	18.34	" "
South Carolina,	13.37	" "
Georgia,	17.72	" "
Average,	16.34	" "

"Figures for illiteracy may not be very accurate, but, where sixteen per cent. of the white voters report themselves to the census as illiterate, it means that at least fifty per cent. of the white population over ten years of age is wholly without letters." Not to be able to read seems to the writer to be the nearest thing to the "blackness of darkness" spoken of by the prophet. No knowledge of the world except by the means of conversation with a more or less educated man, not able even to read the Holy Scriptures, was sufficient excuse for many of the failings of this otherwise wonderful people.

**Conditions
Improved**

The conditions have improved greatly within the past few years. Intelligent influence from the religious side has been a great inspiration for better and higher things.

The State has been aroused to the condition, and the "free" school has been greatly improved. I believe that in the next census no part of the country will show greater improvement, comparatively, than these same states.

**Next
Census**

The great lumbering interests in the mountains, and the development of the coal and iron mines in Tennessee and Virginia, and the cotton mills in the Carolinas, have brought about a demand for labor. Six years ago a woman would work for twenty-five cents a day. The little farms have been deserted, that is many of them, and the whole family has been brought to the towns which have become the centres of trade and manufacturing.

**Labor
demand**

Under the influence of the larger community life there has been greater opportunity. Schools, state and Church, have had an influence for good on the children who are to-day the first of many generations of inhabitants to have this opportunity. The states have done excellent work, especially since

1900, in the way of education; but secular education is by no means the only thing to bring to these people. They must have also a proper religious influence. In 1776 of the twenty-one men from the Southern States, who signed the Declaration of Independence nineteen were Churchmen. Those from New England were all from without the Church. To-day there is one communicant in one hundred and fifty of the population in North Carolina, while to-day in Connecticut the proportion is about one in twenty. The Church lagged in the South in the days after the Revolution and in many places it became the religious home of the better class only. The new religious movements were very strongly developed in the South. Emotionalism appealed to the people and soon made hosts of converts. In some of the mountain places to-day the scenes during religious excitement are almost beyond description. Emotionalism grew to such an extent that religion, teaching them to discriminate between right and wrong, almost

stopped. Even now "to get religion" amongst these people is to get into a frenzy of excitement; whole communities are sometimes "converted", and then the whole community often has a relapse where the last state is far worse than the first. The ten commandments became practically a dead letter. Education was really decried, and ignorance was exalted and put on a pedestal. The mountain preacher became a class by himself. He often could not read or write, and yet he was supposed to be a teacher of righteousness. When the Church came back to this part of North Carolina in the latter part of the 19th Century there were many places where the ten commandments had never been heard of.

In looking over this region, the Church and some other religious bodies saw the necessity of education with a proper religious instruction. This effort has brought about a remarkable change of conditions. The good stock responds to the opportunity offered and to-day education is sought after.

**Religious
Education**

The barn of a school-house with its comparatively ignorant teacher is fast disappearing. Here and there, following the example of the Church schools, good buildings are being erected. The school terms are very short, but they are growing longer from year to year. The Church school has its own following and to-day is also supplemental to the "free" school. From 1901 to 1907 we looked on a transformation that was brought about by the splendid sacrifice of scores of educated and refined men and women, who had "come here" to help.

**The People
and Land**

There are two hundred and twenty-six counties that may be said to make up the Southern Appalachian region. In the census of 1900 the population was found to be 3,921,555 people—more people than the combined population of the ten states of Montana, Oregon, Wyoming, Colorado, Arizona, Utah, Nevada, Idaho, Washington and California; in which states the Church now has thirteen Missionary Dioceses and Districts and as many Bishops.

The people are a composite race, the principal element being Scotch-Irish. There are also people of Huguenot, English, and German origin. The latter probably came here by way of Pennsylvania. A letter received from one who is greatly interested tells us that most of the English settlers in this part of the country came from the parishes of Stepney, Stoke-Newington, and White-chapel of two hundred years ago.

The mountaineers are divided into three classes:

**Classes of
Mountain-
eers**

(1). The valley dwellers, so called, who have built up the centres and cities, stand for the best of the four millions.

(2). The class that we have already spoken of, living nearer the hills and having some of the opportunities of the first, but having all that attractive ruggedness that we find in those who live far back from all participation with the world.

(3). This "class consists of the drift, the flotsam and jetsam that are cast up here and there among the mountains. There are the

shiftless and ambitionless such as are found wherever men are found. Usually they own little or no land and eke out a precarious existence, as only a beneficent Providence that cares for the birds and other denizens of the forest can explain." Of this class we get the majority of the people who are coming to the mill settlements and are being improved by their contact and opportunity in the world—a very little world, but one which they have never before seen.

**War
Record**

**Revolu-
tionary
War**

The war record of all the mountaineers is long, inspiring, and splendid. From the times before the Revolution, when they defended their own homes, to the battles of the Revolution where they took distinguished part. When the battle of "King's Mountain" came, when Washington said, "I have almost ceased to hope," the little band that was mustered in Watauga County, not far from the present Valle Crucis, went forth on September twenty-fifth, 1780, and a few days later surrounded the English forces.

"That glorious victory" said Jefferson,

"was the glorious annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of independence." In the Mexican War and the War of 1812 they were ever in the place of danger and always brave. The Civil War found them on both sides, and many men of the mountains now receive pensions from the government for the valor they showed on the federal side. The Spanish War appealed to many of the young men of the present generation. It is said that the mountaineers have furnished to the armies of the United States more men in proportion than any other people in the whole land.

These people are not only native and American stock by name, but they have done their duty to their country as none others have done it. With those who live in communities where there is a cosmopolitan population it is almost impossible to understand what a strictly native population is. "In the mountain regions in West Virginia there are five mountain counties that have an

average of less than seven persons of foreign birth to each county. Kentucky has one county with no foreigner, and thirteen counties with only from one to seven of foreign birth. Virginia has thirteen counties with eight or less. Tennessee has twelve counties with seven or less. North Carolina has six counties, containing altogether but eleven foreigners. Georgia has seven counties with eight or less. Alabama has three counties with a grand total of fifty one."

**The
White
Problem**

**Intem-
perance**

In this land we seem to have the faculty, which is a remarkable one, of assimilation, and the making of a citizen in a generation or less. So far we have failed to realize our responsibility to our brethren of long standing. This is certainly the "white problem."

These people have always had the reputation of being very intemperate. In a measure this is true. All Southerners who drink, drink whiskey, and most of them drink nothing else. The use of light wines and beers is almost unknown. As an illustration, at Christmas they think it is their

bounden duty to drink heavily. Those who never get drunk at any other time have done so regularly at this sacred season. A few years ago, at the close of a Christmas service and celebration at one of our missions, two men were engaged in a fight just outside of the chapel. The person who had accompanied me in my buggy was a very small man and was of little service in such an emergency, and so I was forced to "go it" alone. I separated the men and told them to go home and apologize to the teacher in charge within twenty-four hours. They made their apology as required as they were afraid we would have "the law on them" and, as the law in North Carolina is very strict in regard to the disturbance of public worship, they respect it. At the first opportunity I preached on the proper observance of Christmas day, and told them that on that day, above all others, they must keep their bodies clean and pure. Two years afterward one of the older men came to me after service and said, "Preacher, I always used to drink

**Christmas
Drinking**

**Effect of
Preaching
temper-
ance**

**Encour-
agement**

corn liquor on Christmas day because I thought I had to, but since I heard you preach about our Lord being born on that day I have never let a drop touch my lips on that day." This was enough encouragement for a whole year's work. During the past few years a great wave of temperance has passed over this portion of the South. I think it is safe to make the assertion that a majority of the mountain counties have no saloons in them. Illicit distilling, though carried on to a limited extent in some places, has been mostly done away. Last summer the writer had been making a speech at a temperance meeting in the "South Mountain" district, and after the meeting one of the men came up and said, "Preacher, you couldn't have made that speech here ten years ago. This country was full of whiskey then." The men in that district, with one exception, signed the petition to take liquor out of the country. The city of Asheville in 1907 by a vote of three to one put the saloons out.



AN IMPROVISED CHAPEL IN TENNESSEE

We have often wondered how many families were in the original mountain settlements. Beginning two hundred years ago with a few hundred they could easily have become the present four millions. Mountain fecundity has been the only cause of the great population of to-day. They have certainly obeyed the command, "Be fruitful and multiply." We often find families of from twelve to fifteen. The children marry very young. In many places there has been an inter-marrying that has not been good for the race. The results of this have been particularly impressed upon us since we opened the hospitals.

**Original
families**

**Mountain
Fecundity**

**Evils of
Inter-
marriage**

The reader will appreciate, by this very short account of the striking characteristics of these people with whom we labor, how wonderfully attractive is the work amongst them. Archdeacon Neve has graphically described the manner of organization of a mission settlement and the gradual building up of the work. It is by becoming one of them in their life, in its pleasure and in its

**Archdea-
con Neve's
plan**

trials that the worker makes a success and an impression. The mission house, centre or the rectory centre have been the most successful plan. From this, naturally, come first the visiting nurse, and then the dispensary, and after that the hospital with all its tremendous field of usefulness and relief. A careful reading of the different articles by the contributors from the various centres will, I am sure, be of very great interest to all. And when all is read we hope your interest will be made manifest in your gifts and prayers.

The results of the work for the race have been particularly impressed upon us since we opened the hospital.

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of the South / 191

The Church and the Mountain People

By THE REV. SHIRLEY C. HUGHSON, O. H. C., of
St. Andrew's School, Sewanee, Tenn.

When one speaks of the adaptability of the Church to a people, the expression demands explanation. The Holy Catholic Church is, of necessity, perfectly adapted to all men, whether we regard them as individuals, nations, or races. He who knew what was in man, founded it in such fashion that it would be suited in the most perfect way possible, to the needs of every soul made in the Divine Image. But sin has entered in, and those who should recognize the Church as their true home have had their spiritual vision so warped that they regard her, whom God ordained to be "the mother of us all," as an alien. So when we speak of her adaptability, to one or another people, we

and then about God there is in their faces a wistful expectation which is touching and inspiring.

I shall never forget the first mountain congregation I ever met. It was at a little road-side church far back in the Virginia mountains. Only a few hours' notice of the service had been given but the church was crowded to the doors, and more than half of the congregation were men. Many of them had walked many miles to be there, coming in the overalls in which they had been working in the lumber camp all day. I read them St. Matthew's account of the Passion and from the way they listened I am sure many of them had never heard it before. They pressed forward over the backs of the benches, gazing over the shoulders of those in front with that eager, rapt attention that one sees in children who are being told some wonderful story. They were hungry for the Gospel and when one began to speak to them of sin, and how our Lord's sufferings were the result of sin, giving them just the direct

simple story of the Cross, and could see big, brawny fellows winking back the tears. There was not the least excitement. It was only that the wondrous story had gone deep into their simple hearts which had long been hungry for love such as God alone can give. There are three millions such hearts in these Southern Mountains, longing for the truth they have never heard. With an unconscious soul-hunger that constitutes a splendid opportunity for the Church, if she will, in the power of the Holy Spirit, lay hold of it. As might be surmised from what has been said, there is among them a total absence of moral cowardice in regard to religion. It would never occur to any one, young or old, to cast ridicule upon another who had publicly confessed Christ. Many may not make that confession for themselves but they regard it as the proper and natural course for one who desires to do what is right. In these days of self-consciousness it is refreshing to find young men who will talk

1700-1875
1875-1875

of spiritual things, and of their own especial needs, without the least suggestion of embarrassment; and who would not understand what you meant should you suggest the thought of fear as to what their companions would think or say should they abandon a course of sin and indifference for the purer life of God's Church.

**Missionary
Spirit**

The Church was founded by our Lord as a missionary organization, and there is no question about the missionary spirit of these people when they are brought to realize the blessings of the Church's Faith. Two notable instances of this have come to our attention. Not long since the rector of Sewanee baptized a man living near the remote mission station, "Jump Off." It seemed a case of real conversion. The man realized what had been given him in that Sacrament, and how much it was to mean in his life. The next time the rector visited this station, this man had gathered about twenty men whom he had brought in from the country around, that they might learn about the Church and Her

Sacraments. The other case was that of a young girl at the Sisters' School, who, on returning home, did not rest until she had brought fifteen of her adult kinsfolk to Baptism.

There is a seriousness in the character of the Highland people that gives a splendid basis upon which to erect the religious and moral superstructure for which we are hoping and praying. There is no flippant strain in them. What they do they do with all their might. There is a vigor in their very vices which marks strong character and when it is turned in the direction of God and His Church, it will mean great achievements for the Kingdom of Heaven.

Strength
of
Character

This strength of character is beautifully set forth in the winsome gentleness that marks their life and manners in a surprising degree. True gentleness and refinement are always the product of strength. The very tone of their voices, and the simple dignity of their carriage, marks a refinement that is often at startling variance with the superficial rudeness of their life.

1. The Church needs such character in Her
 people if She is to fulfil Her purposes. Why
 should there not go forth from these mount-
 ains an influence which might be felt in
 every part of our land? It has been so in
 the civil and military spheres. The fine
 rugged stock of these regions has supplied
 not a few of the makers of the Republic.
 Why should it not be so in the building up
 of the Kingdom of God in our country? Their
 loyalty, too, is one that endures.
 Given one glimpse of the vision and their
 hearts hold it in perpetual remembrance.
 Some years ago in a remote corner of the
 Virginia mountains I found an old man who
 fifty years before had been one of the Walle
 Critics in North Carolina. For forty years
 he had been entirely cut off from the Church,
 but no sooner was a mission station estab-
 lished in his valley than he entered into its
 work with a spirit which showed that his
 love for the old Faith had never been
 quenched through all those years of spiritual
 destitution.

The Church has not yet touched the fringe of this vast undertaking, because sufficient faith has not been placed in the Holy Spirit. He is offering a splendid opportunity for Her activities; He has prepared a harvest for Her reaping; a people peculiarly suited to Her genius; but we have not heard the call as we ought, because His voice has been drowned in the babel of human suggestion. If we wait until schemes have been devised for the removal of every apparent obstacle, the opportunity will be lost and the work will never be done. If we push forward with a firm faith that God will take care of all difficulties as they arise, ere this generation pass away, these people, with a genius for the Catholic Religion such as few people have ever had, will be secured for the Church.

The Call .

We have no one plan to propose in regard to this great work. An undertaking so pregnant with eternal issues cannot be bound down to any pre-concerted line of human action. This would be to limit the Holy Spirit to a man-made method, instead of abandoning

ourselves generously into His hands to direct our efforts as He wills. But the knowledge of facts and conditions is always indispensable to the prosecution of a work and the time has come for the Church, without delay, to deal with this problem in an intelligent manner. Men, money, and interest are of needed, but above all the fervent prayers of the faithful. We can lay up a great treasure of strength by lifting up holy hands to God on behalf of these people of our own blood, now unshepherded and untaught, but whom God will yet make His own. Happy shall we be if He allow us, even in the humblest way, to share in the work of their salvation!

The Missions of the Blue Ridge, Diocese of Virginia

BY THE VENERABLE FREDERICK W. NEVE, ARCHDEACON

When I first came to Virginia in 1888, my attention was soon directed to the condition of the people living in the Ragged Mountains of Albemarle County. These mountains are spurs of the main Blue Ridge. The condition of these people was such as to call for attention and earnest effort on the part of the Church and, as the two parishes to which I had been called were only a few miles distant, the duty of caring for these neglected people seemed imperative.

**Ragged
Mountains**

**The
Beginning**

My predecessor at St. Paul's, Ivy, had been in the habit of holding a service for them in a school-house for some years, and it was through taking up the work which he had left behind him that I first became acquainted

with the needs of the district. To accomplish any permanent results it seemed necessary to establish a church and build up a regular Church membership; and after about a year and a half this was accomplished and the Church of St. John Baptist was built and consecrated. Soon after the Mission Hall was also built, close beside the church, for the various meetings and classes which were soon organized and worked by faithful members of St. Paul's Church in Ivy, some six miles distant.

For some years our mountain mission was confined to this one centre, but the success attending the first enterprise suggested to my mind the desirability of extending the work to the main Blue Ridge, where I knew the conditions were similar, if not worse, than those which had prevailed in the Ragged Mountains. It was not till 1906 that this new venture was made but by that time, in spite of the fact that there were no means at my disposal for carrying on the work, the call to go forward had become so clear that it

Blue
Ridge
Mts.

seemed best to make a beginning and trust to the Good Shepherd, whose lost sheep we were seeking, to raise up friends and helpers. A teacher was found who was willing to go up into the heart of the mountains far from civilization and from the society of her own class, and do what she could for the poor children, who were growing up there almost as ignorant and wild as the children in some heathen country. Simmon's Gap in Greene County, was the place chosen for the first school; and the teacher, the daughter of a clergyman, commenced her work without even a school-house, and with no boarding place available, except a small log cabin with many cracks and holes in the walls through which the wind blew without let or hindrance. A place to teach in was soon found through a mountain hermit placing an empty dwelling house at our disposal, rent free. The man did more than this. Every morning he would go down to the house, cut the wood, and light the fire, but after some months a gentleman who owned a grazing farm in that

Simmon's
Gap

First
School

neighborhood was led to build a school-house for us, thus in a wonderful manner the way was made smooth.

**Lost
Mountain**

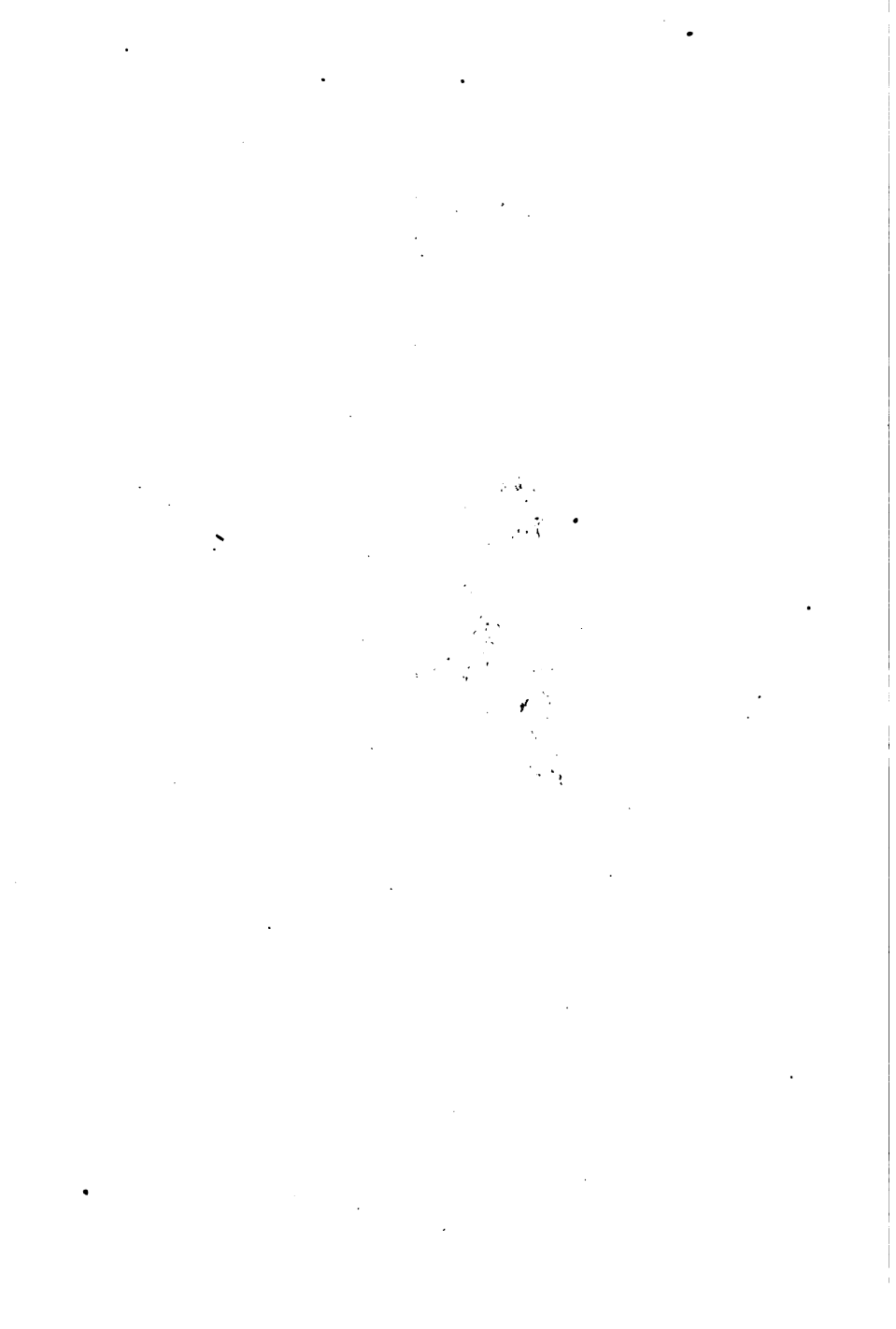
By the following spring the call seemed to come to extend the work by opening another school on a mountain some three miles away, called the Lost Mountain. Quite a thickly settled community live upon the north side of the Lost Mountain, which was the side lying immediately facing Simmon's Gap, the deep valley called Shiflett's Hollow lying between.

**The
Vision**

One morning while staying in a cabin near Simmon's Gap, I awoke very early and saw through the small window a very beautiful sight. It was the Lost Mountain glorified by the rosy light of the dawn. Across the deep valley the mountain stood out in clear outline against the sky but the first rays of the rising sun had produced atmospheric effects, which made the mountain seem like a vision of the new Jerusalem. The thought which came into my mind, as I saw the mountain thus glorified, was why should not the



WHITTLE MEMORIAL CHAPEL, ALBERMARLE COUNTY, VIRGINIA
Given by Woman's Auxiliary of Virginia



Sun of Righteousness also rise upon the poor
Lost Mountain?

This thought soon became a settled purpose and plans were formed for opening a school there the following fall. During the summer the work was very much strengthened and extended by the coming of a young man into the work, who in time came to exert a very remarkable influence over the minds and hearts of the people throughout that whole section. He was a mere boy of seventeen, when he went up there in the summer of 1901, and the people were at first inclined to despise his youth; but before the summer was over he had won the hearts of all, and, not only at Simmon's Gap, but on the Lost Mountain and at still another point, large congregations were gathered Sunday after Sunday. The people sat on logs and rocks under the trees on the mountain side where the services were held, for at the two latter places no chapels or school-houses were then in existence. But, in spite of the primitive nature of these services, this youthful servant of Christ made a

**Out Door
Service**

deep and lasting impression on the people.

The following summer he continued his work there at the Lost Mountain alone, and I baptized thirty-three and the Bishop confirmed twenty-two as a result of his two summer's labors. By this time, that is the fall of 1902, three school-houses or school chapels were built in that section, and the work was becoming well established.

**Work
under
Rev. Geo.
P. Mayo**

It was just at this juncture that another young man was given by God to the work, the Rev. George P. Mayo, who, combining spiritual earnestness with executive ability, has developed the missions in that section up to a very remarkable state of efficiency. At the time of his coming we were confronted with a serious problem,—that of providing better and healthier quarters for our workers, especially the ladies. Our first teacher seriously injured her health by the hardships she had to endure; and it became necessary to do something to provide our workers with proper homes; for it was impossible for them to do effective work when

**The Work
Enlarged**

their health was suffering. So the idea of Homes for workers was suggested, and before long a site was chosen so centrally located that several communities were within easy reach.

About this time the Woman's Auxiliary of the Diocese of Virginia, being anxious to erect a memorial chapel to the late Bishop Whittle, decided to give it to the mountain mission work. Whilst this question was discussed by the various branches of the Woman's Auxiliaries, a Richmond lady offered to build the first Mission House, or Home for Workers, as a memorial to her husband, and, as he had been a great friend of Bishop Whittle, she expressed a wish that the mission house should be built near the Whittle Memorial Chapel. This wish was gratified and the first Home for Workers, the Whittle Memorial Chapel, a school-house, postoffice and other buildings, form a settlement station which is a centre of great activity and usefulness, and which is gradually elevating the

**Homes for
Workers**

moral and spiritual tone of the whole district.

**Central
Mission
House**

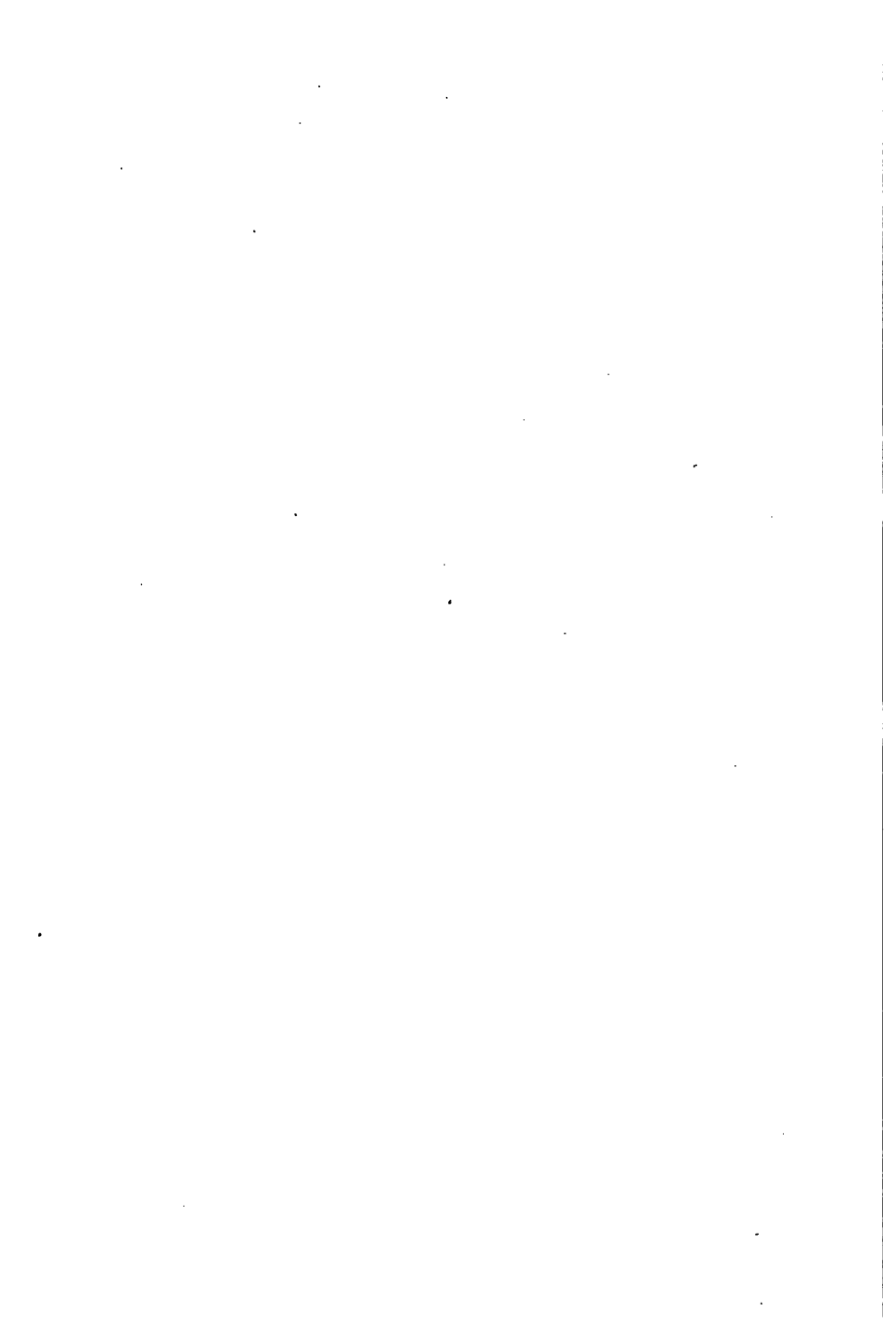
The Rev. George P. Mayo, who has charge of this district, lives at this mission home which has a matron, two deaconesses, and a teacher as its regular inmates, whilst in the summer the staff is augmented by other temporary workers; a deacon from the Virginia Seminary has recently been sent up there by the Bishop as an assistant to the Rev. Mr. Mayo.

**The
Schools**

Six other missions are grouped around this central mission station at four of which we have Church schools. The teachers at these schools, though not residing at the mission house, use it as a rest house and source of supplies. In addition to its ordinary departments of work and service, it has a dispensary and a clothing bureau which are both of great service to the community. There is also a bell-tower close to the Mission Home, from which the bell rings twice a day to let the neighborhood people know the time. Whilst this particular mission centre



A SURGICAL OPERATION ON A MOUNTAIN BOY IN GREENE COUNTY, VIRGINIA



was developing, the Mission House idea had been applied to other parts of the Arch-deaconry, for in 1904 the whole line of the Blue Ridge from one end of the Diocese to the other had been formed into an Arch-deaconry by the Bishop with the consent of the Diocesan Council. Out of this Arch-deaconry four districts were formed, which comprise, however, only that part of it, where work is being actually carried on. The history and developement of one district, that of Mr. Mayo, has already been described.

We come now to a large district adjoining Mr. Mayo's, taking in almost the whole of Greene County. This was placed in charge of the Rev. Robb. White, Jr., a young deacon from the seminary, who, although entirely without experience, succeeded in meeting the needs of the situation in a very remarkable manner. The condition in which he found the mountain people, when he was sent there was very deplorable.

**Work
under
Rev. Robb.
White, Jr.**

In some of the mountain hollows, into

which he penetrated, he went at the risk of his life. Criminals went unpunished, and the ordinary laws of morality were entirely disregarded. At the very outset he saw the necessity of breaking up a gang of evildoers, who were terrorizing not only the mountains but also the neighborhood of the county-seat itself. To bring about a restoration of law and order he formed a Law and Order League, of which he was the first President. He at once set to work to bring the offenders to justice, with the result that the ringleaders were placed in the penitentiary, illicit stills closed, and the way prepared for the work of building up a new and better social order.

Two school-houses were soon erected, one of them close to a hollow where the people seemed to be in a more degraded and hopeless condition than any that we had so far come across. At this school the teacher, a courageous young man, was obliged to employ a stalwart youth belonging to the neighborhood to keep order at the lower end of the room, and pass up to the front those who

were desirous of securing an education. The worst characters, men and women, would congregate at the door of the school-house, where dog fights would be arranged, followed by man fights, all of which, distracting as they were to the teacher and pupils, had to be endured.

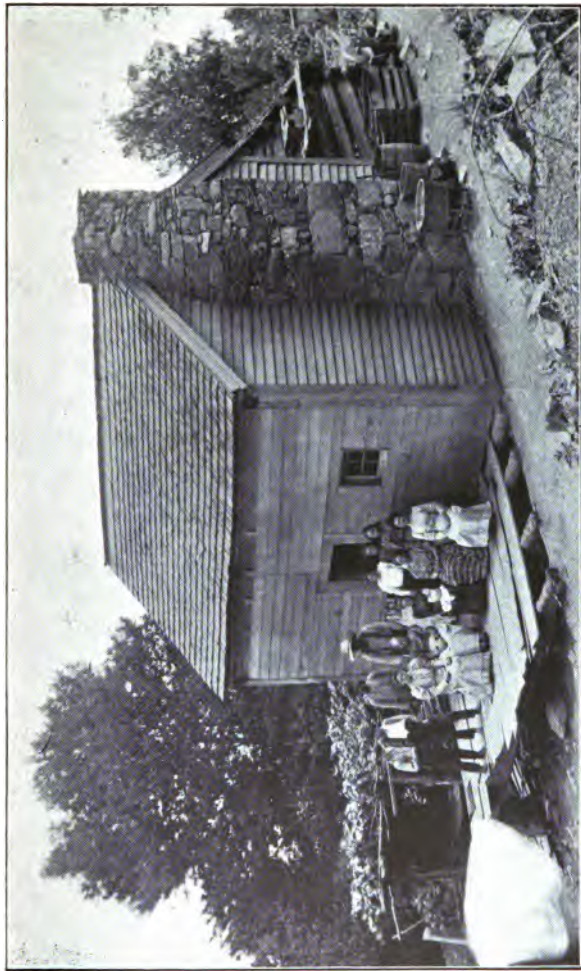
Before long the school-houses were supplemented by two Mission Homes, similar to the one in Mr. Mayo's district though not so large. One of these Mission Homes, the larger of the two, is situated at Lydia in Swift's Run Gap. It was built by a lady in Brooklyn who was moved to this act of generosity by the sight of some pictures of the Mission Home in Shifletts Hollow.

**More
Mission
Homes**

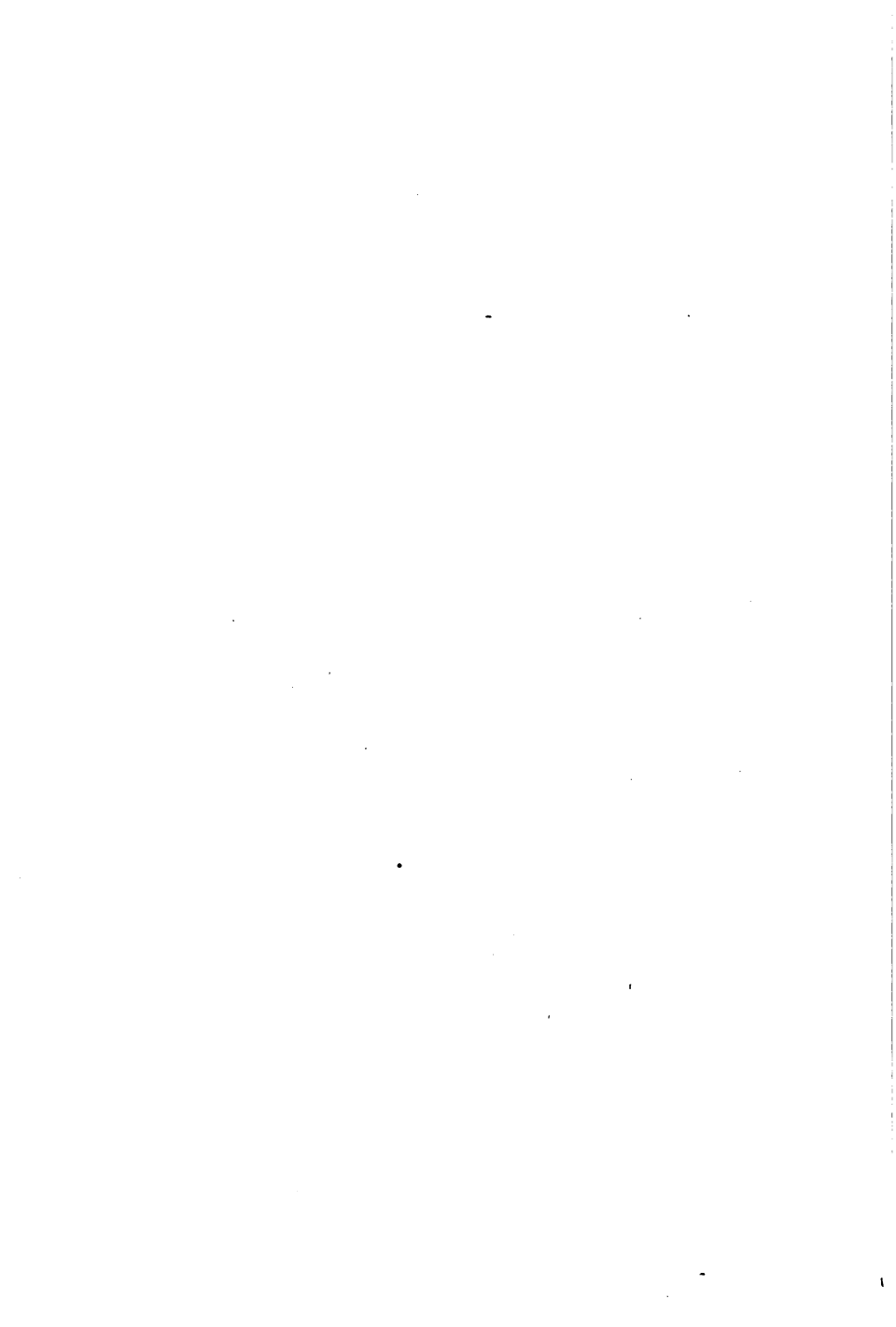
In connection with this mission, and standing side by side with the Home for workers, is a small cottage hospital. This was Mr. Robb. White's idea, and was suggested to his mind by the ignorance of the mountain people with regard to nursing and the use of medicine. He had found by experience that it was practically useless to leave medicine at

**The
Hospital**

the house or cabin of a sick person, no matter how clear and definite the instructions given. They could not read anything written upon the bottle, and oral instructions were either forgotten or they were so afraid of giving the medicine too often or not often enough that they would probably not give it at all; or, perhaps, they would pour some out of the bottle to make believe that it had been given to the patient. Then, too, the chances in favor of a person seriously ill with such a disease as pneumonia or typhoid fever are slight indeed, on account of the unsanitary conditions of the cabins and hovels in which the people live and also from the fact that these hovels which consist often of one room down stairs and a loft above, are crowded with large families of children. This of course means that stillness and quiet are out of the question. Many of the people, moreover, have much more faith in charms and incantations than in genuine medical treatment. On one occasion Mr. Robb. White discovered a young



HOME OF THE KING OF MUTTIN HOLLOW, GREENE COUNTY, VIRGINIA
The weather boarding of this cabin was hauled up the mountain on the backs of mules



man suffering from frozen feet. His friends had applied the following strange remedies—the feet had been wrapped in the skins of rabbits killed during the dark of the moon and, to add to the efficacy of the treatment, a crooked penny had been buried at the north east corner of the cabin on the outside just where the water drops from the eaves.

This and many similar experiences impressed Mr. White with the urgent need for a hospital and, by laying the matter before his relatives and personal friends, he succeeded in raising the money but was unfortunately obliged to leave the field and take up work elsewhere before the hospital was completed. It stands, however, now complete as one of the lasting monuments of his self-sacrificing work in this section.

At the Lydia settlement, a deaconess is in charge of the Mission House, with a trained nurse for the hospital, one teacher for the mission school not far off, and other temporary workers help out from time to time. At the other and smaller mission house in this

same district two sisters live and work, one teaches in the school adjoining, the other does the visiting and other general mission work. This point, Pocosan, is one of the hardest places in the whole Archdeaconry, but these two ladies have held their ground, at this lonely and remote outpost of the Church, with great courage and perseverance.

**The
Western
Side**

**Rev. J. R.
Ellis**

We will leave now the eastern side of the Blue Ridge, where most of the development has so far taken place, and come to the large district on the western side of the Ridge which is in charge of the Rev. J. R. Ellis. This district is fifty miles long, and extends the entire length of the counties of Rockingham and Page. The various mission points are however rendered more accessible from the fact that on this side of the Blue Ridge the railroad skirts the base of the mountains. Yet in spite of the fact that the mountain hollows run down in many cases to the railroad, the people who live in them are little, if at all, in advance of the mountaineers in

the eastern side of the Ridge, where the railroad is far distant. There is the same need for the various agencies for enlightenment which the Church can bring to them.

The Rev. Mr. Ellis, who has his headquarters at Elkton, has come into the field within the last three years after having proved his capacity as a spiritual leader in another part of the Diocese. He has already opened one school which has as its teacher a great-granddaughter of Bishop Meade. The school has grown so much that it will be necessary to employ two teachers this fall; and, in addition, Mr. Ellis hopes to open several new schools in the near future. Five churches and chapels are scattered throughout his field and plans are made to build one more very soon. The growth and importance of the work in this district has led the Bishop to give Mr. Ellis one of the recently ordained deacons as an assistant, and the prospects are bright for a rapid extension of the Church's influence in this large field.

**Schools
and
Chapels**

It is necessary now to return to the point

**Ragged
Mountain
Missions**

from which we started at the beginning of this chapter, viz., to the part of the field where the work first began. I have kept the Ragged Mountain missions under my own immediate supervision. Although only one mission in the Ragged Mountains has so far been mentioned, still, while the other three districts have grown and developed, this, the original district, has been growing too.

There are now three churches in the Ragged Mountains proper, with a small mission house attached to one of them in which a lady mission worker resides. There is also a chapel at Crozet on the railroad, a small town at the base of the Blue Ridge, and in addition two missions have been formed at important soap-stone quarries to which several hundred workmen have been attracted by a higher rate of wages. Many of these work people have come from the Ragged Mountains. At one of these soap-stone quarries we have a mission house consisting of a chapel on the ground floor and



BEACON HOLLOW SCHOOL CHAPEL

living rooms for the workers on the floor above. At the other and larger of the quarries, where eight hundred men are at work and where a large plant has been established, we have succeeded in building a stone church capable of holding from two to three hundred people. At this point we have a Sunday School with one hundred scholars in regular attendance. Mr. Irving Batchellor of the University of Virginia has done a very commendable work here and the success attained is in a great measure due to his efforts, to the cooperation and backing of the president of the soap-stone company and to his family, who were principally instrumental in the building of the church.

My headquarters are at Ivy, where I still serve as rector of the parish church, but my connection with the Mission Church of St. John Baptist, which was the starting point of the whole work, is still as close as ever and I have had the satisfaction of seeing a new generation of people grow up, who have been taught and trained from childhood at this

mission. For the last four years I have been greatly assisted here by a resident worker, Miss Smart, who has given herself to the Mission and who receives no remuneration for her services.

It will thus be seen from the description which has been given of the development of the work, that it had a very small beginning; but that, through the blessing of Almighty God, it has grown to large proportions which comprise the greater part of four counties within its borders; and yet there is plenty of room for further development. The Archdeaconry is, as has been said, divided into four large districts, each of which when properly manned should have two or more clergy resident and at work within its borders. The number of schools at present is eight, while several more are already planned.

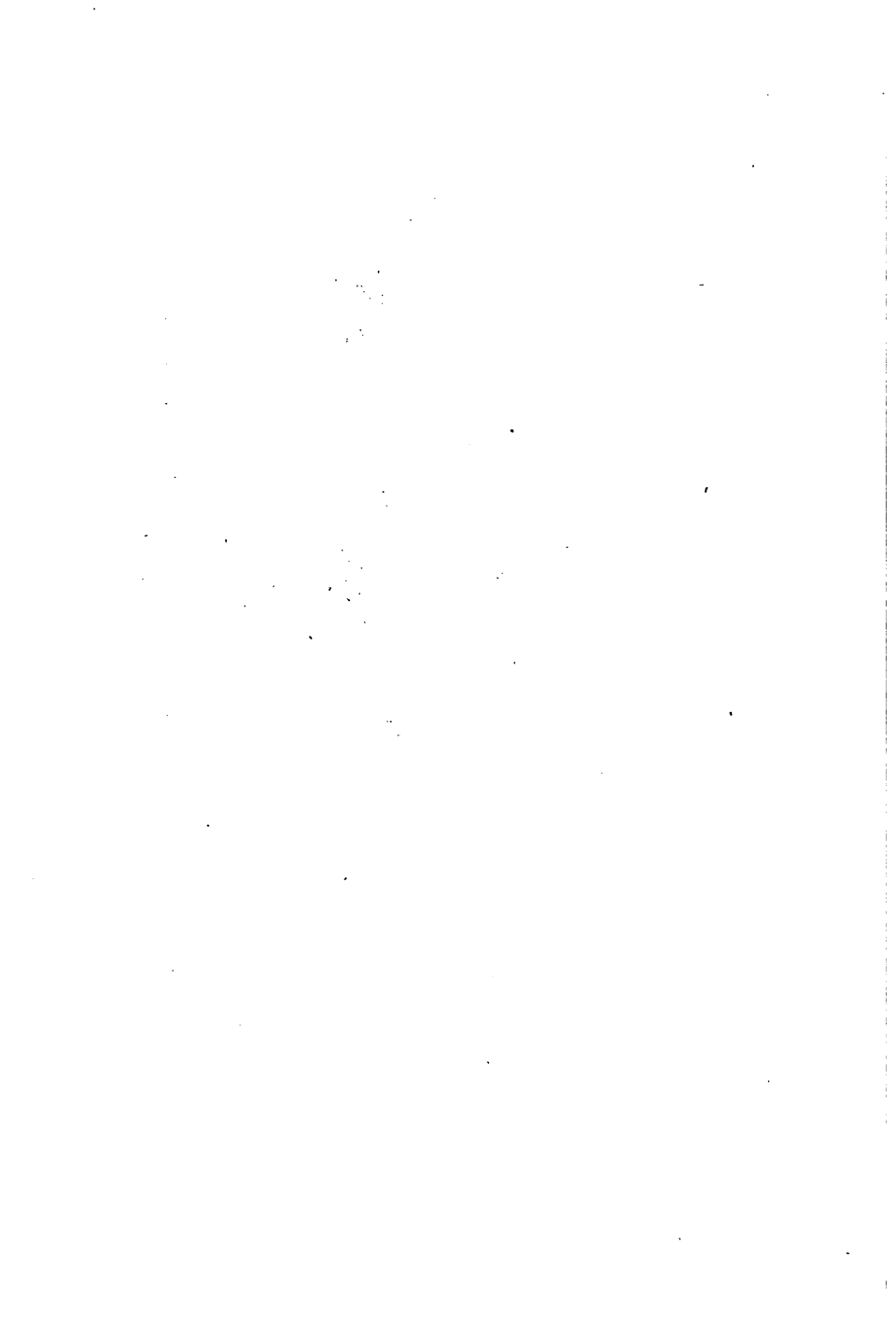
The Needs

Between thirty and forty missions, mostly organized, are being provided for and over twenty clerical and lay missionaries are at work.

Owing to the rapid growth of the work and



WHITTLE MEMORIAL CHAPEL, ALBERMARLE COUNTY, VIRGINIA
Given by Woman's Auxiliary of Virginia



the number of difficult problems that present themselves, especially in regard to the financial support of our various undertakings, the Diocesan Council in 1906 consented to the appointment of an advisory board to assist in the supervision of the work and to share in the responsibilities connected with it. This board consists of four clergymen and five laymen, who reside in or near the Archdeaconry, and it has been of great assistance to me, in giving valuable advice and council, and in relieving me of the burden of financial responsibility which was rapidly becoming too heavy to be borne. For up to the time of the appointment of this board the Archdeacon was himself personally responsible for the support of most of the work, and, if he were unsuccessful in raising the money required, he had to borrow money, in his own name and on his own credit, to meet the deficiency. The creation of the advisory board has, however, brought this condition of things to an end. In the immediate future a new and larger venture of faith is to be made in

New
Methods

the shape of a large industrial school, for the conviction has been growing in our minds that it is along industrial lines that the ultimate solution of the problem will be found.

This does not mean, however, that the work will cease to be developed along other lines, or that religion will no longer be the most important factor in the work. But it means that the young people will be taught and trained to make a better use of what gifts and talents they possess, and to turn to better account the opportunities which lie ready for them in the communities in which they live. It means that there will be better and more comfortable homes; that there will be happier lives, because more full of varied interests; that there will be more prosperous communities; and that there will be a higher and better standard of living, physically, morally, and spiritually.



REV. B. M. SPURR

Missionary Work in West Virginia

BY ARCHDEACON B. M. SPURR

It was when doing chaplain's work in the State Penitentiary at Moundsville, W. Va., that the Missionary discovered that, while most of the white convicts came from the districts of the Blue Ridge and the Alleghenies and were men often eager to be taught the Way of Life, they had had neither the home training, the necessary schooling nor the service of the Church among the mountains and valleys from which they came.

**The Call
to the
Work**

The Church here at Moundsville was small, paying a salary of \$400.00 a year, for nigh twenty-eight years. One of the parishioners said that it took one month at the beginning of the year to get the subscription list and three months at the end of the year with a horse and buggy to collect the same. How

**The
Situation
Then**

then was it possible that any work, outside of the regular parish life should be carried on? Another thing troubled one, the town was supposed to be "prohibition," and yet by actual count fourteen "speak-easies" or what are in other places called "blind-tigers" were doing a profitable but destructive business.

**The
Beginning**

About this time the Missionary received an invitation to address a congregation in Ascension Church, New York, where the needs of the work and the ardent prayers of the speaker for his people moved at least one friend to determine to help him carry out his plans. This friend Mrs. — asked the speaker to lunch and then demanded,—“How much can you raise towards this new building?” The answer came promptly, “\$3,000.” “Then ‘raise it,’ and I will furnish the rest,” which proved afterwards to be about \$18,000.

What this building was will be shown by an incident which occurred as follows: As the building was nearing completion the Missionary was accosted by one of the poor white men with these queries:

"Say, Rector, is that (pointing to the new building) going to be a Church building?"

"Surely."

"Air you going to have a bowling alley?"

"Yes, two."

"And a pool room and gymnasium?"

"Yes! Indeed."

"And baths and a place where you can borrow books?" "Surely."

"Then they tell me, yer are going to have a place to eat and sleep the people in, air ye?" "Well not exactly as you say 'eat and sleep 'em,' but we are going to serve meals and have rooms to rent like the regular hotel." The
"Church
Hotel"

"Then air you going to have a place for the women of the Church to sew and do other things in?" "We could not get along without that."

"Then they tell me you are going to have a 'kitternergarten' in that Church Hotel, are ye?" "Well we hope so." Then said the man with emphasis "Yer cracked all around." It has been a common thing for the Rector

in school days, after uttering unusual things, to hear some one say, "Why man you are cracked," but to be "cracked all around" was a new view, and the listener did not know but what the man spoke the truth; for both the venture and the idea were new in the town where the scheme was to be tried. But why should a business venture under the auspices of a church be counted a thing incredible.

The building was finally finished, and a call came from New York to meet the lady by whose command it had been begun. The Missionary remembers quite well how brightly the sun shone as he made his way up Fifth Avenue and how his heart danced for joy as he thought of the burden of debt soon to be removed. He had exceeded by far what the lady had expected and raised \$8,000 instead of \$3,000 and now he was to receive a check for \$13,000 and thus clear off the debt. But the crape on the door sent a chill of fear to the Missionary's heart, and the burden became almost unendurable as

the man who answered the door said, "I am sorry, Sir, the Mistress died suddenly last night without speaking a word."

There had been no time for a will and no provision had been made by the dead friend for the debt contracted in putting up the new building. The Missionary's condition on hearing these words was the same that morning as on another morning later, when it had been his work to minister to a condemned man on the scaffold in a prison death-house where after having said the prayer, he saw the victim of the law drop through the trap from time into eternity and coming down the scaffold steps was greeted by the Warden with the words, "Why Rector! you look as though you had been hung." And that was almost true for the dead had ceased to feel pain while for nights the horror of that scene, likened to many another in the same place, was in every dream or sleeping hour. So the Missionary started his Missionary work with the handicap of that debt and has only re-

ceived one gift of \$3,000 toward its reduction. The remainder of the debt has been paid off by the natural earnings of the hotel and amusement part of the building. The Trinity Institute is, at this date, owned by the Diocese of West Virginia.

**Magnitude
and
Success of
the Work**

There are a vast number of interesting incidents which might readily be told, but the command was "limit this article" to so many words. So it is almost sufficient to say, that this building was a thorough success both in its hotel, amusement, library, and school part; there being an average of attendance in the latter of 104 children, whilst over 400 men and women constituted the membership of the Institute. What we aimed to do was to aid each man, and woman, and child to help him or herself and, when they gave evidence of trying to do this, to give the help they were unable to provide.

**The
Kinder-
garten**

In the Kindergarten we accepted a limited number of the children of the best families in the town and these coming in contact, in all the school hours as well as very often in

the street, with the poorest possible kind of children gave to the latter the contrast and impulse needed to aid them in their struggle for cleanliness and betterment of manners. It would be well if we could remember that children, without reference to grade or rank, are more sensitive to their surroundings than grown-ups; but this fact is very largely overlooked and forgotten in child-training. So the ills and woes of childhood, whilst real and potent and giving either the greatest joy or the keenest pain, are looked upon by many as simply indications of the child and not the real feelings of a human being.

The school rooms were opened but, looking at those who had gathered within their walls, one was struck, at once, with the fact that the very poorest children, for whom the work had really been begun, were represented only by a minority; hence it was necessary to go out and compel them to come in.

Knocking at one of the doors of a poor shanty, in a street not far away, the Missionary asked a woman, who answered the knock,

for two of her children—she had five—
“Molly, I want May and Clara to put them in school.” “What for, the Kitternergarden?”
“Yes.”

“Nuh! ye can’t have em.” “But look here Molly, you cannot keep them clean and clothe them, at least you don’t; let me have them and I will care for them.”

“What! Ye’ll give them shoes and stockings?” “Yes, indeed.”

“And a dress and coat?” “Surely.”

“And a hood?” “Yes.”

“Then you can take the whole lot of ’em.”

May and Clara were taken to the school and received at the hands of the matron their first *real* bath. When properly dressed and brought back to the missionary he recognized instantly, that had he not known that the two children had gone out and that they were to come back, he would not have been able to tell that the two youngsters, cleansed and happy, were the ones he had brought to the matron. Taking the younger by the hand he went back to the mother’s

cabin, the child dancing along in perfect glee and joy; she now had real new things, not "hand-me-downs," for the *first* time. The mother came to the door and said, "Why, sir! the children have not come back." And then the "we un" who had stood behind the Missionary came out and set up a chirping, chuckling laugh. The mother, greatly astonished, said, "Why, May, is that you?"

But that was really nothing. Clinging to the mother's dress was the dirtiest kind of a child about two years old. The mother looked at the clean child, and then at the dirty one, and again at the clean child, then picking up the bottom part of her dress put it in her mouth and streaked the dirtiest spots off the youngest child's face. That was the beginning of civilization, if cleanliness means civilization. Every day when the clean children came home from the kindergarten, and stood by the side of the dirty ones, Molly realized how very dirty the latter were. The clothes and shoes had been given to the children with the distinct

**Results:
Home
Reform**

understanding that they were to be kept and worn by the children only so long as the mother kept them clean and presentable; and whilst Molly didn't like the cleaning process in any stage, neither did she like the idea of giving up the clothes, and, as she didn't want to enable Mrs. Adam to get ahead of her, she reluctantly did her best to keep the children presentable. It is not to be understood from this, that they were as clean as they might be or as desirable; but they were a good deal better than they had been, and this by a natural process which continued from day to day.

All the children of the school were given at Eastertide pots of plants and were instructed in their proper care. Further they were told to bring these plants back at a certain time of the year when the care and attention given to them were rewarded by prizes. This, of course, gave great delight to the children, but that was only part of the work of the plants, for the children had been told that unless windows be properly cleansed





THE REYNOLDS MEMORIAL HOSPITAL, GLENDALE, WEST VIRGINIA

plants cannot live and flourish. Cleaning the windows revealed dusty and dirty places in the floor, shelves, window-frames, nooks, and crannies; and this revelation led, in the majority of cases, to the scouring of the houses and thus again were the children helped toward a betterment of life.

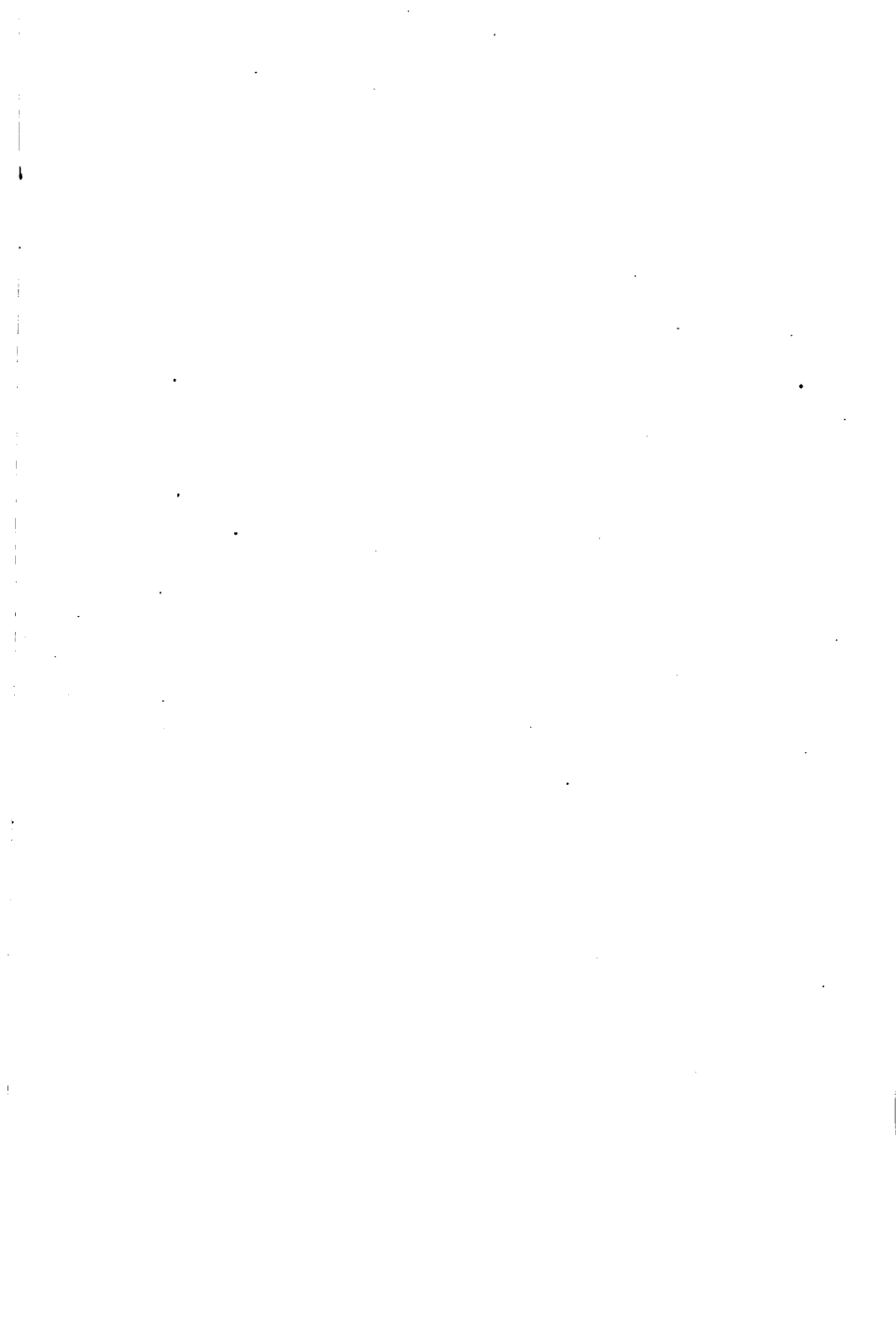
Visiting among these poor people who lived in shacks, cabins, old houses, and in boats on the banks of the river one saw great distress and misery. Typhoid fever, malaria, and various other diseases caused much suffering. There was no provision either by hospital or infirmary for the care of the poor, while the sick ex-convicts, and outcast women in the time of their need had no proper place to go. This led to the establishment at Glendale of what was called "God's Providence Home," recalling to mind the old text graven in the oak on the house in Chester, England, "God's Providence is mine Inheritance." Without regard to race or religion, simply because of their need, all who asked help were given it promptly at this refuge.

**Beginnings
of Hospital
Work**

**Reynolds
Memorial
Hospital**

Then the need became greater, and a friend and her daughter in New York gave the means for establishing Reynolds Memorial Hospital, where those who are sick and without means are daily cared for "In His Name;" that men may understand that the Christ is not dead, but ever lives; that we are not to look for His coming again as a thing of the future, but rather that He daily comes in every act of kindness or gracious word spoken; and that His raising the dead, healing the sick, and giving sight to the blind is a matter of hourly incident where His work is done in a hospital, or in a prison, or in any place where human need is apparent, and is relieved.

In this hospital between five and six hundred patients are taken care of every year, of whom not less than fifty per cent. are cared for free of charge. From twelve to sixteen young women are being educated in the Training School for the career of nurses. Four of these graduate each year. These undergraduate nurses are housed in the northern wing of the hospital which was





ST. ANDREW'S-ON-THE-MOUNTAINS

erected in 1902, while the main building was completed in 1899.

On the grounds of the hospital are raised all the vegetables needed for the inmates. A well equipped dairy provides milk for the sick, and both dairy and garden also earn a considerable sum of money each year from the sale of the surplus produce.

When Henry Drummond was leaving Japan, he promised the Japanese more men for the mission work in that country, and one replied to him, "Send us no more men of doctrine. We want 'the cup of cold water man.' We understand him." So in all this work, while people may not understand much of what we say in the pulpit or its practical direction, they can never misunderstand the effort to bless and save the sick, or fail to know that this is what the Master would have us do.

In the eastern end of the Diocese, on the Blue Ridge Mountains five miles from Charleston and across the Shenadoah River, we have St. Andrew's Mission. In the midst

**The Sarah
Upham
Sprague
Memorial
House**

of twenty acres of beautiful land "The Sarah Upham Sprague Memorial House," given by Mrs. Walter Baylies, of Boston, stands,—practically the Settlement House for twenty miles of territory. Within its walls dwell the teachers of the school, the district nurse, and the clergyman who ministers at this point and at Christ Church twelve miles away.

The nurse has a regular line of drugs and does the work of a doctor as well as a nurse. The physician lives miles away, so the nurse visiting the sick, reports symptoms to the doctor who prescribes over the 'phone; the nurse compounds the prescription and sees to its being administered to the sick patient. What this work of the district nurse means only those can understand who have visited the mountain cabins, or know from experience the unspeakable poverty and need of those to whom she ministers. Not only does the nurse minister to the sick but by actual work shows the necessity of a clean home, clean bed linen, and clean personal appearance, and thus aids the progress expected by





THE SARAH SPRAGUE UPHAM MEMORIAL HOUSE

all who have the work at heart. The gospel of soap and water and properly prepared food and the Gospel of Christ go hand in hand, and who shall deny their power?

The missionary remembers well his first service in this church. The women occupied one side of the house and the men the other; the women with children occupied the two first seats, and the children of these same women occupied the floor of the chancel. That service was a game of hide and seek as far as the officiating minister was concerned; and the condition of his garments afterward gave emphasis to the fact that he knew exactly what a Turkish bath could be without entering a bath house. Right in the middle of the service another incident, amusing and perplexing, occurred. A man, bucket in hand, went from seat to seat and ladled out to the thirsty such water as he deemed necessary, but all with the air of "this is the proper thing." This was quite startling and thoroughly disconcerting to the uninitiated and in utter contrast to the orderly

St. Andrew's
Church

and reverent conduct of the congregation which now assemble from week to week in that same church.

**Lippitt
Memorial
Hall**

The Lippitt Memorial Hall is the great place of our activities; within its walls are found the various instrumentalities for giving the children an excellent education, fitting them for entrance into the high school, teaching them carpentry, millinery, dress-making, basket work, in fact every thing that will conduce to more habitable dwelling, palatable eating, and sanitary conditions of living. There is not a cabin on the mountains for miles around but what bears abundant evidence of the practical value and power of this work. The young children will walk from five to eight miles to school almost regardless of the condition of the weather; men from twenty-five to sixty-two years of age will hasten four or five miles to night school, although during the day some of them have labored hard in the quarries and have walked to and from their work, twelve miles at least, to learn the three R's and





THE LIPPIIT MEMORIAL HALL

manual work in our Industrial Hall; these things should be abundant evidence not only of the need of the work, but also of the eager desire of the mountaineers to receive what is offered.

The next school on our list is at Ansted on the Allegheny Mountains. Here we have a **Ansted School** day school where the children receive instruction in regular school work, while in addition a regular course of training in the industrial branches is given by the teachers in charge. It is not only that the school work is more efficient but it means the difference between a three months term and a nine months term, and thus enables the children to make a steady progress quite different from what they would obtain in a district school, and they have the added advantage of a Christian training. In this building we have also the reading room, library, billiards and pool tables, for the men who take eager advantage of the provisions thus made.

In this part of the work, the cry is not, "Don't go to the saloon," but rather, "Come

hither for the best that can be provided of diversion and amusement."

The county of Fayette in which this school is located is one of the smallest in the state. There are 56 counties in the state, and from these we have 834 prisoners, of which number 136 come from the county of Fayette. This ought to speak volumes as to the need of the work. The Missionary in charge at this point has sixteen other places in which he holds services.

**Sheltering
Arms
Hospital**

The Sheltering Arms Hospital began its work eighteen years ago. It provides for the care of the miners and railroad men who are brought to its doors almost every day crushed, bleeding, and mangled. That it has enough to do is abundantly evidenced by the fact that every room and ward within the building is crowded, and that even the hallways have to be occupied by those who need the care of nurses and physicians. It is not only the mine and railroad that provide patients, but the unsanitary condition of thousands of the houses provides a great

number of patients suffering from typhoid and other diseases. Sometimes we are asked, "But does not the State provide for such cases?" and readily comes the answer, "Absolutely no." If a man be injured in a mine or on the railroad he can go to the State Hospital, seventy miles away, and be taken care of, but should he be suffering from typhoid, or any other disease, the state makes no provision for him. Only a mangled, crushed, or burnt body opens the doors of the State Hospital.

Every one experienced in hospital work will bear witness that the greater number of patients is found among the women, and the least number among the children, though the latter need occasional aid. But the fact that you *are not a man*, hurt in the mine or on the railroad, is the only reason why the state makes no provision for you. "Women and children have no votes." The maimed man is provided for by the state, but the maimed or sick woman or child have no provision made for them whatever.

**Growth of
Hospital** Eighteen years ago Bishop Peterkin started this work in an old house. From year to year additions have been made, until the last addition that can be has been added, and still there is not room to contain the number that comes. Sixty to sixty-five patients are crowded into a building which has only fair provision for forty. And every day bears witness that something must be done to increase the accommodations.

So the Missionary drew plans and then, with the Bishop as partner, went through the coal fields and mountain districts of the southern part of the state and earnestly pleaded, with those who had means to give help, in the endeavor for the new building. Courteously they were listened to, and apparently gladly helped. They received from the people, subscribing \$1.00 and upwards, \$25,000 towards the erection of the new Sheltering Arms. With this fact for a basis of a plea the Missionary went to the North and received from his many friends there more than mere encouragement.

The two new buildings will cost \$70,000. They are located in the midst of thirteen acres of ground. At one end of the ground is the old hospital. At the other end the church and rectory; the new building stands midway between.

It is in this field of labor that the woman missionary, provided by The Board of Missions, is located and has done a most efficient work.

Last year the old hospital took care of 648 patients, of whom practically all were free. Whilst the Training School for Nurses, which is run in connection with this Hospital, sent out six graduate nurses in 1906.

In these various works we have three clergymen, one, the Archdeacon, being without any cost whatever to the Church, either in the shape of salary or traveling expenses. Besides these three there are twenty-six nurses in the Training School for Nurses and four district nurses who do regular work outside among the poor. Twelve hundred patients are cared for yearly by the two

**The Scope
of the
Work**

hospitals, and nearly 1,300 emergency cases are cared for by the district nurses.

In the schools 200 children are educated, many of whom have to be clothed and shod. An average of 40 discharged prisoners are helped annually, while 1,248 convicts in prison are ministered to constantly by personal visits and gifts of magazines, pictures, books and Bibles. To carry on this work costs \$38,000 each year, of which sum we earn and raise within the diocese \$23,000. So that it is evident to all that every effort must be put forth by us before we ask any one else to lend us aid.

**The Ex-
penditures**

Of course this \$23,000 has no reference whatever to the new buildings which from time to time must be erected, but only means the account for daily bread and housing of those who work and those who are ministered unto. Except for the old Sheltering Arms Hospital and large help given by the Rev. Mr. Lewis for Ansted, the rest of the buildings have been put up and the work supported by the friends of the Missionary, out-

side and within the diocese. All these properties, together with the new building now being erected, are valued conservatively at \$239,000 with a possible debt of \$25,000 which we are perfectly sure will exist but for a short space of time. Making a plea for this work always commands a ready response and an abundant provision to carry it on.

Any sum of money is earnestly asked to aid the discharged prisoner, and outcast woman, or to meet the incidental expenses of the Hospitals, Schools and Churches, thus to keep the Missionary from those worries which hamper and burden, far more than all the work put together. **The Appeal**

We need the prayers of all those who love the Lord, and who show that love by their love and tenderness to humanity; praying that our hands may be strengthened, our souls blessed, and that without pride, but with all vigor and assurance, we may do the work of Him who died to save. "Comfort ye, comfort ye my people, saith your God."

Missions and Schools in the District of Asheville.

BY THE REV. WALTER HUGHSON

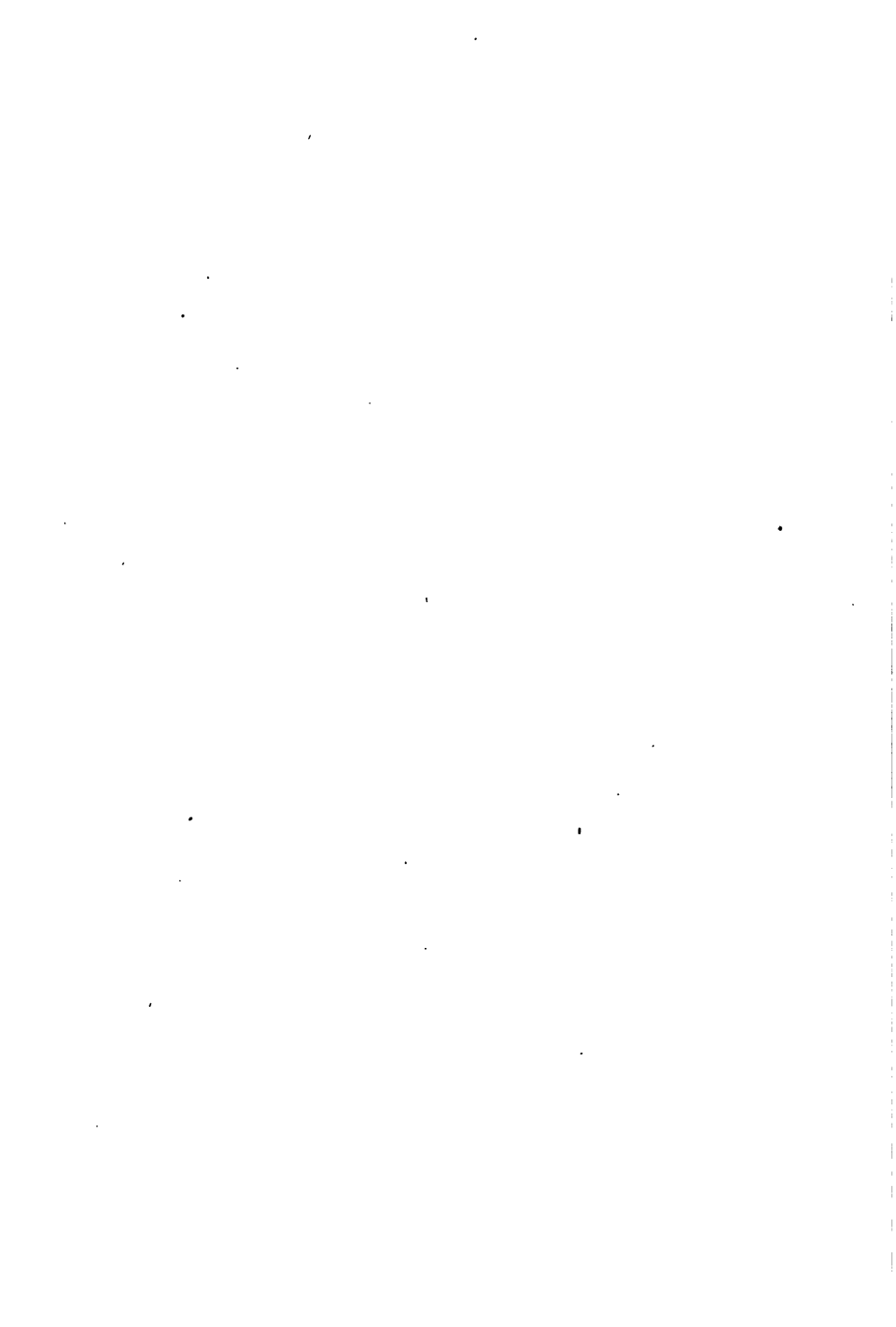
The mission and school work in Western North Carolina began with the efforts of Bishop Ives at Valle Crucis in the forties. An account of this is given on another page.

Beginnings in Asheville District

The Reverend John A. Deal, in Macon and Clay counties, established an extensive work before the making of this new missionary district. In 1894 the Reverend Churchill Satterlee came to Morganton. Shortly after his coming he found the need of schools and he established five of them at various points around the town. They were successful and when he left in 1900 his successor, the writer, found them in a flourishing condition. During the six years of the latter's charge of this work the five schools grew to eight and a mission was started at each place. He has



THE MISSION HOME TO-DAY
Where the School is held and where the Teachers Live



been over all the western part of the state and he is prepared to say without hesitancy that he found more poverty, illiteracy, and need in Burke County than in any other place that he has ever visited. But the work made tremendous changes, and wherever the Church went there came a transformation within three years. The missions were started where there was great need for education, and as soon as success was apparent, a "free" school was often built, not always with the best motives but often from a standpoint of jealous competition. The *free* school-house and meeting house often went hand in hand. The Church painted *its* buildings, and then the neighboring chapels and school-houses, many of them never painted before, began to clean and paint up. The Church in every way has been a tremendous example for good.

During the past few years the mill work has been strongly developed. The poorest mountaineer and his family have been brought down from the far away mountain, cove or

**Work
Among
the Mill
People**

valley and put in the "mill row." Our efforts with these people have been most successful. They responded quickly to appeal, and at the Morganton mill the owners became greatly interested and built a good school-house which is also used for a chapel. The same thing was done at High Shoals. The greatest opportunity for this mill work is in Gastonia in Gaston County, where there are between forty and fifty mills. Up to this time nothing has been done there, solely from the lack of funds. The Reverend W. H. Hardin is anxiously waiting for the opportunity. He is in charge of the work in this county and one of the most consecrated and energetic men in the district.

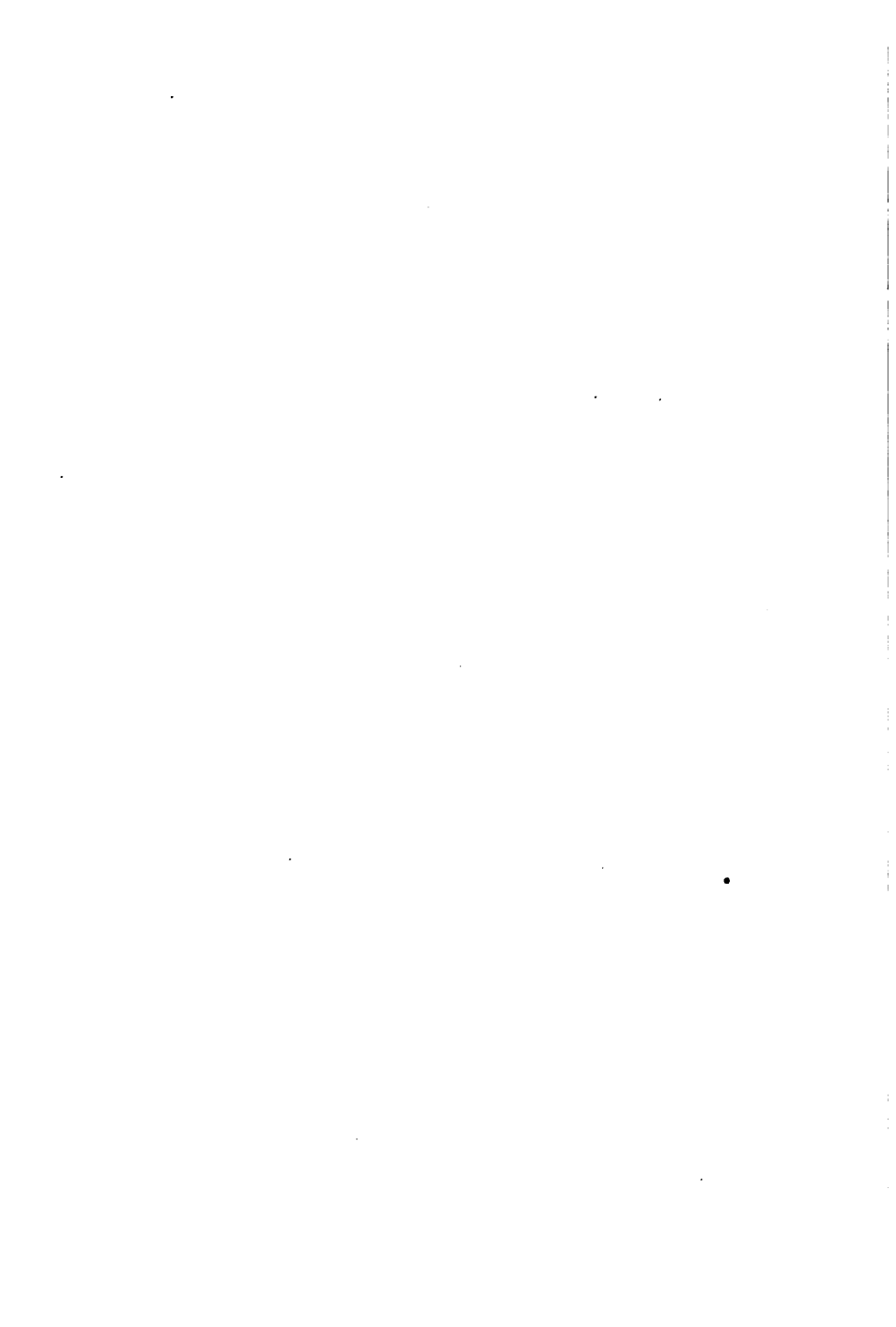
Every year the needs press upon us, people are continually coming to us and repeating the old cry, "Come over and help us."

**Rectory
and
Mission
House as
Centre**

After the burning of the old rectory at Morganton in 1902, a large and substantial rectory and mission house was built, by the assistance of our friends all over the country, and made the centre of the work there. The teachers, who worked in the town, lived at



GRACE HOSPITAL—MORGANTON, NORTH CAROLINA



the rectory; the clothing bureau had a special room in the house; in a corner of the same room a dispensary was started. In 1904 the Visiting Nurse came and took up her part of the work, and lived at the rectory. The nursing work developed so rapidly that an appeal was made for a hospital. The response came quickly. A lot across from the rectory was purchased and a beautiful hospital was built and fully equipped. It has done great service for the past year. The hospital has saved at least twenty lives. It is by far the most successful work that has been started in the District.

**Clothing
Bureau and
Hospital**

From the Morganton rectory there radiate roads to every point in the compass, leading to a mission and school. The results of the past six years are an illustration of what has been accomplished elsewhere.

In round numbers:

Baptisms.....	375
Confirmations.....	175
School children.....	400
Members of Sunday schools...	700

A rectory, three school houses, one mission station and a hospital have been built.

**Hender-
sonville,
etc.**

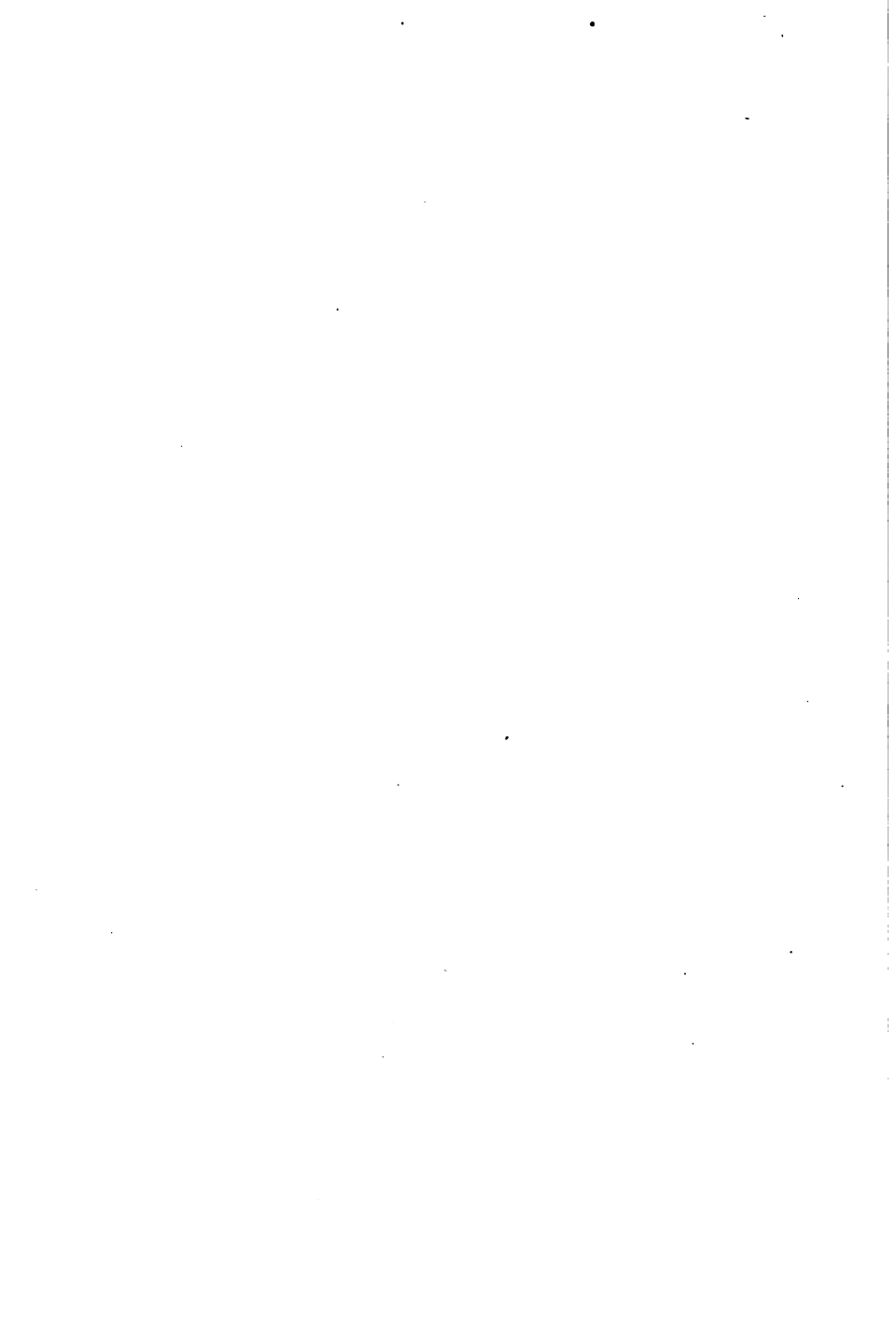
At Hendersonville, the Reverend R. N. Willcox has in successful operation three schools and missions, all started in the past three years. At Lincolnton, there are three schools, and near the city of Asheville in the district called the Ravenscroft Associate Mission, there are four schools and two more at Biltmore. At Tryon and Saluda, under the direction of the Reverend E. N. Joyner, a successful educational work is carried on. The Waynesville group has three schools with two more to be started at once. A most beautiful chapel has just been built at Balsam.

**Associate
Mission
Plan**

The plan in this District is to have a town parish as a centre where an associate priest, when possible, and the teachers and workers make up the Associate Mission. The plan has worked well with the exception of making a parish the centre; the interests of parish and missions are so different, in this particular field, that in some ways it has its serious draw-backs.



WHERE A MISSION STARTED. THE ROUGH PORCH WAS THE PULPIT



The industrial school for boys, founded by the Reverend T. C. Wetmore, one of the most brilliant young men in this mission field who died in 1906, is called Christ School and is located at Arden. It is continued by Mrs. Wetmore who is a fitting successor to her husband, consecrated to the work amongst the boys and young men of the mountains.

**Christ
School
Arden**

The following table shows the extent of the work in the District of Asheville. It is thoroughly and well organized with as faithful a corps of clergymen, men and women workers as is to be found anywhere.

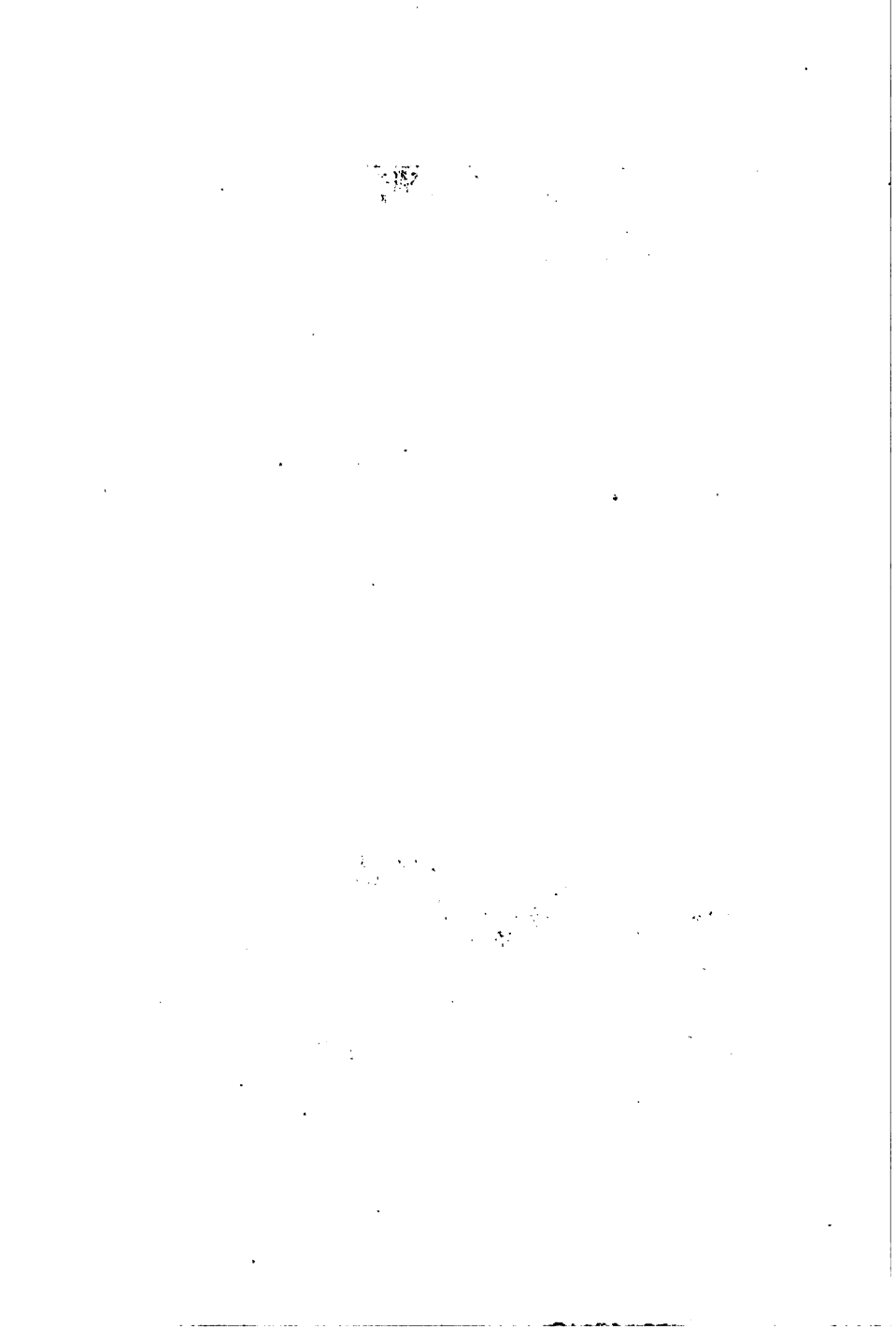
Statistical Table

DISTRICT OF ASHEVILLE

SCHOOL	No. of Teach- ers	Value of Property	No. of Schol- ars '07
Arden, Christ School, (Industrial)...	6	\$11,000	125
Balsam, Holy Communion School....	2	700	104
Bat Cave, Transfiguration School.....	1	500	45
Bell, Haw Creek, Trinity School.....	2	400	81
Biltmore, All Souls School.....	5	20,000	112
Edneyville, St. Paul's School.....	2	200	76
Franklin, St. Cyprian's School.....	1	2,500	45
High Shoals, St. John's School.....	2		33
Lenior, St. James' School.....	1		25
Lincolnton, St. Luke's School.....	1		30
Lincoln Co., Ch. of Our Saviour.....	1		25
Micadale, St. Mary's School.....	2	1,800	50
Morganton, Good Shepherd School..	2	450	57
“ St. George's School.....	1	600	33
“ St. Mary's School.....	1	350	28
“ St. Margaret's School....	1	1,000	82
“ St. Michael's School.....	1	400	30
“ St. Paul's School.....	1	600	40
Rutherfordton, St. Francis School....	1		15
Saluda, Transfiguration School.....	2		81
Tryon, Holy Cross School.....	1		12
Upward, St. John Baptist School.....	1	500	49
Valle Crucis, Holy Cross (Indust.)..	3	\$25,000	60



THE NEW CHAPEL—ERECTED IN 1907



Comparative Expenses of Mission and City Church Work

1901

	Baptisms	Confir- mations	Expen- ditures
Waynesville Missions and Schools....	75	50	\$ 2,500
Lincolnton.....	26	21	2,150
Morganton.....	79	52	3,500
Totals for three Asheville groups..	180	123	8,150
St. George's, New York.....	181	204	74,683
St. Bartholomew's, New York.....	62	121	147,445
Holy Trinity, Philadelphia.....	34	90	40,626
The Saviour, Philadelphia.....	53	45	16,821
Emmanuel, Boston.....	33	27	23,838
Holy Trinity, Brooklyn.....	24	29	39,509

Comparative cost of Missionary Work in the District of Asheville with that of typical parishes doing aggressive work in large cities. The Asheville expenditures include all money used for improvements as well as for actual current expenses.

The Valle Crucis Mission and School

BY THE REV. E. N. JOYNER OF THE DISTRICT OF ASHEVILLE

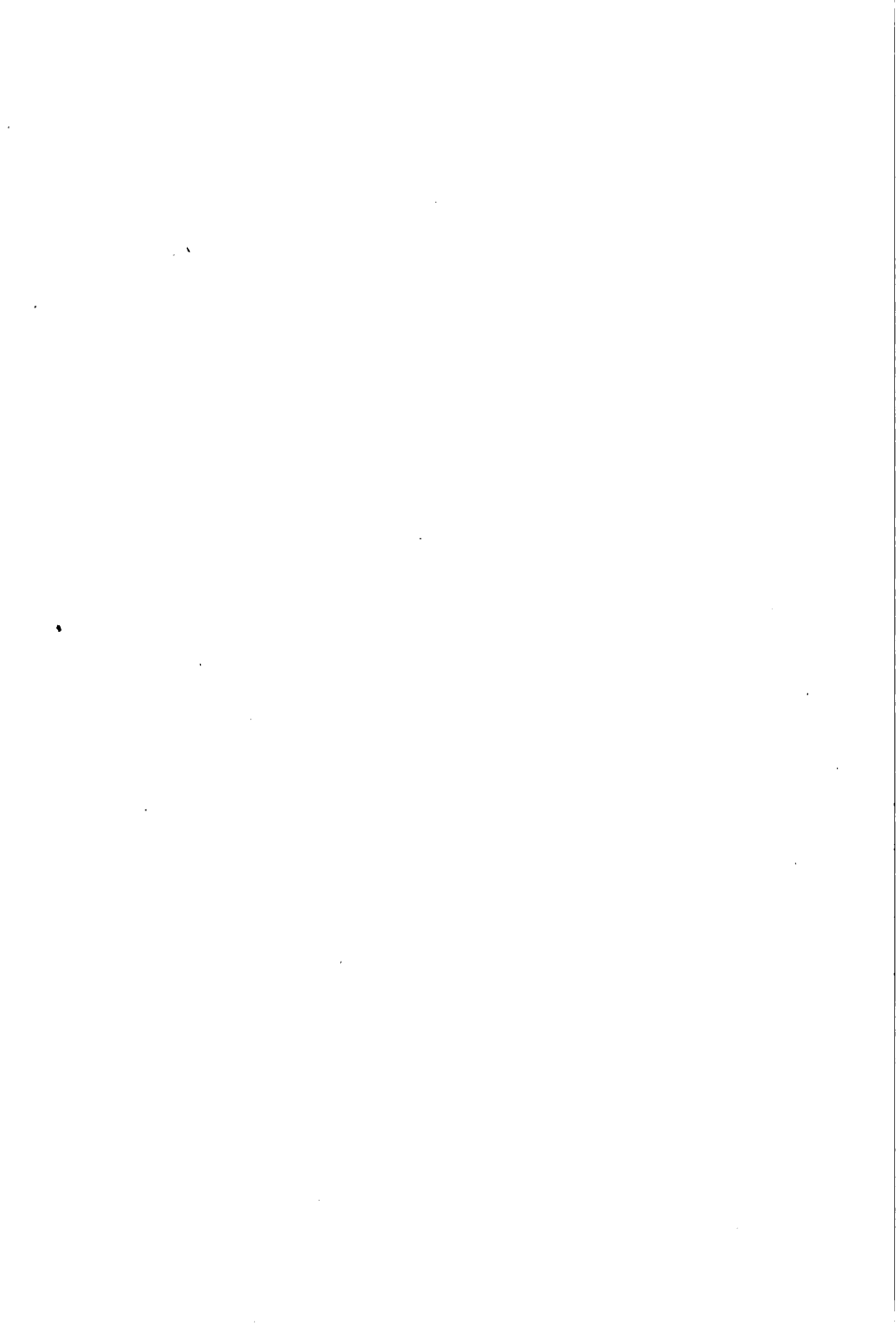
The discovery of the "Vale of the Cross," with its regions round about, is due to science, that noble twin brother of true religion. Their union for truth seeking and world enlightenment, of which this is an impressive illustration, has been manifested often enough to declare them offsprings of Jehovah.

"The works of God above, below,
Within us, and around,
Are pages in His book to show
Where God Himself is found."

Thus said George Herbert; and sufficiently large minded was he to know that the reverent seeker after knowledge, among the things that are made, is ever a worthy co-laborer with the devout believer in the invisible



HOLY CROSS SCHOOL, VALLE CRUCIS, NORTH CAROLINA



things of creation, even His eternal power and Godhead.

This long remote, almost inaccessible region of the Wautauga valley, lying between the Blue Ridge and Allegheny ranges of mountains, was, to the world at large, a terra incognita until the year 1840. It was then that an enthusiastic botanist, from New York, after exploring the eastern districts of North Carolina, had the hardihood to penetrate this part of the "land of the sky" for the purpose of studying its plant life. Happily, this botanist was no less profound in his love of that branch of science, in his skill and industry in its pursuit, than in his faith in its Divine Creator. Many revelations awaited him. The varied and luxuriant flora, the water courses, so multiplied in number and fascinating in character, the transcendent beauty and grandeur of the scenery, the heights and depths of mountain and valley, the angry storms and tender skies, were thrilling and exalting to mind and soul.

What a revelation all this was to the im-

**The
Discovery**

pressionable student. Yet there were insights hitherto hidden, apparently, from mortal vision. It was into the human aspect that the scientific journeyman looked. He saw things which stirred his soul within him. As he wandered to and fro, in and out of this wilderness of nature, he was struck also with the wildness, the isolation, and desolateness of the children of men. It was thinly settled. Here and there, at usually long distances, was a cabin household, the character of the household of a piece with that of the cabin. There was no want of welcome, and hospitality was by no means lacking of such sort as the semi-benighted dwellers could afford. This pronounced virtue with other encouraging characteristics did but intensify the pathos of the situation. Here were people bound to an enforced state of ignorance, often living in squalor, hemmed in by environments forbidding but controlling.

For the men there was little of productive industry in reach, whatever their inclination; they were confined to hunting and fishing,

whiskey making, or desultory trading, chiefly a stagnating species of barter; the women with no outlook of hope, stolidly drudging in the work of the household, tilling the little opening on the stubborn mountain side, tending the cow, the chickens, and the pigs; the young men and women approaching maturity without the moral sense of self-restraint or discretion; the children—(and, oh, the awful pity) the children let loose like little animals, stunted, rather than increasing in stature with the days and years, dwarfed and deformed from the image of their maker. It was a scholarly layman into whose soul all this found its way, and filled him with the spirit of missions.

When this explorer returned to civilization he had two quite distinct reports to render. To the society of the scientific he could give enthusiastic testimony to the wealth of this region, as he had witnessed and thoroughly investigated its marvellous magazine of nature product. But to another order of society he had also an account to give, the

spiritual, whose power and responsibility it was to carry the Word of Redemption to the men, women, and children confined to this wild locality.

**Start Under
Bishop Ives**

Bishop Ives was then the loyal and beloved head of the Church in North Carolina. And he was by both nature and grace enthusiastic in good works. To him the returning botanist related his observations of the mountain folk. The heart and soul of the Bishop were moved mightily and, like a true servant of the Son of Man, he prepared to carry succour to those scant-lived dwellers in the wilderness. Upon his visitation to the western portions of his vast episcopal estate that year, he resolved to push through this unknown territory. On July 20th, 1842 he held the first service in the Wautauga Valley. Let him speak, through his convention address of that year, of his impressions and resolutions.

“While my sympathies were deeply excited in view of that great spiritual destitution, my admiration was at the same time

awakened by the simplicity of their character, and the deep earnestness of their petition for instruction. I addressed a few of them on their wants, and promised to send, the moment it should be in my power, a missionary who should teach them the rudiments of knowledge and preach to them the Word of God."

The Bishop set about promptly the fulfilment of that promise. It was as soon as the December following that the Reverend Henry H. Prout was sent to be the missionary herald to this simple folk. Thence forward the story of the Valle Crucis Mission is a romance. If tragedy lends unction to the interest of the so-called novel, the reader may find it in the pages of Valle Crucis, not alone the living sacrifices of men and women but the keener kind which overshadows the battle ground of the soul.

Mr. Prout was a peculiarly single hearted man. He at once plunged into the work for which he was sent. The people were scattered and the problem was how to get them

**Work of
Mr. Prout**

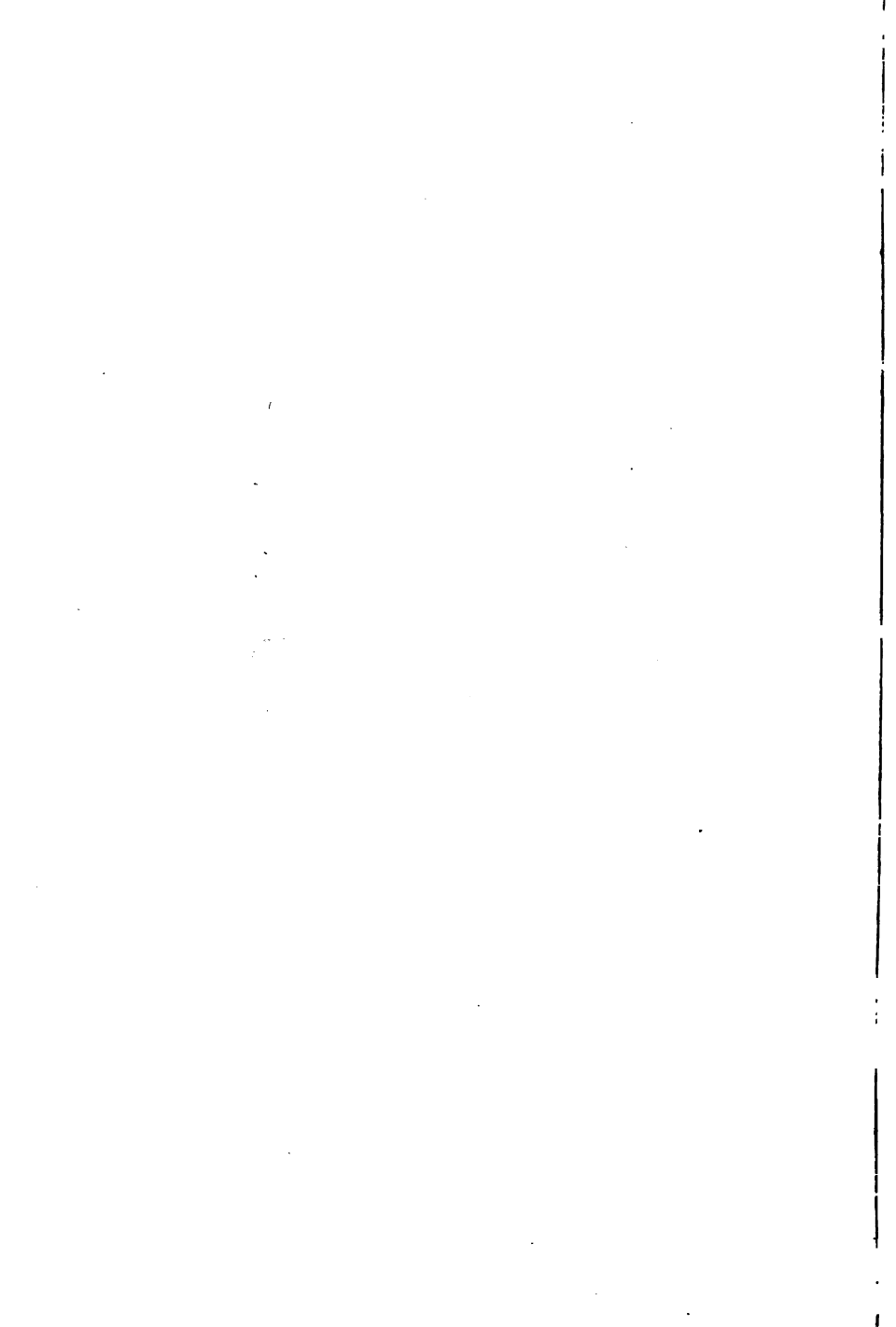
together. The tale is told in a little book, "William West Skiles, a Sketch of Missionary Life at Valle Crucis in Western North Carolina, 1842-1862."*

First
Services One extract here telling of Mr. Prout's procedure in getting the people together depicts more than that mere occurrence. "The nearest cabins were scattered about, within the distance of a dozen miles, along the banks of the streams on the mountain sides, or in the forest glens. The first of these parochial visits was characteristic of many others. Following the bank of the stream, climbing over fallen timber, or creeping under the great moss covered fallen trunks, the Missionary came at last to a solitary cabin. It appeared desolate and deserted. At first he thought it uninhabited, but as he drew near he discovered smoke rising from the low chimney and perceived the smell of beef boiling. He knocked. The door opened and a wild looking woman ap-

*Edited by Susan Fenimore Cooper, James Pott & Co., Publishers, 1890.



Where an outdoor service was held
"Never saw a preacher in robes before"



peared, amazed and bewildered by this civilized visitor. She gave him the usual backwoods salutation, 'What mout your name be?' 'What mout your business be?' He was invited in, however, and made welcome after a rude fashion. A small rough table stood on the earthen floor; opposite the great yawning chimney stood a bench against the wall; these, with the iron pot on the crane, were the chief furniture of this mountain cabin. The Missionary explained his errand, which excited a sort of dull wonder. The Gospel message was respectfully received, however, and the good man passed on to another cabin, by like rough paths. Thus the week was spent, and the blessed Lord's Day came around. The service was held in a cabin at the 'lower settlement.' It was well attended. Men and women came straggling in, many on foot, some on horse-back, the wife, in sunbonnet and straight narrow gown, riding behind her husband. Here and there a woman was seen, mounted on a steer, while her husband walking beside

them, goad in hand, guided the animal over the rough path. The women all wore sun-bonnets, or handkerchiefs tied over their heads. Some were bare footed. There were more feet than shoes in the congregation. This was no doubt the first service of our Church held in that region. It was declared to be the first religious service of any kind held in the valley for seven years. The simple folk showed themselves interested and grateful. Regular services followed, and as a consequence of the naturally civilizing effect of a reverent and dignified worship, the people began, of their own accord, to wash and mend their clothing more carefully, to aim at a more respectable appearance in public worship for themselves and their children. The cabin in which the services were held soon became too small. The school began. A school house of logs, large enough for the Sunday services, was built.

The Results New improvements appeared, and at the end of several months, a visitor who had known the hamlet earlier, declared—so cheering the

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the Missionary's heart—that he could not have believed that so great a change for the better could have taken place in so short a time. Those wild pupils became very dear to the servant of God. They tried very hard to learn their lessons well. Occasionally some of the parents would come in and pore intently over the spelling books. All did their best. Every now and then the lessons ceased and a simple hymn was sung, in which all joined, feeling that it was a grand thing to sing the Lord's praise. The verse that was most frequently heard was the doxology."

The results in the early labors in Ashe County, now Watauga County, reported by the missionary in 1843, were as follows: "Baptisms, one; Marriages, three; Burials, four; Confirmations, one." During the past year about fifty children have been instructed in the catechism. Twenty-five Prayer Books have been distributed. A catechetical library of one hundred volumes, furnished by the Bishop, has been in general circulation.

**The Pro-
posal of
Bishop Ives
and its Ful-
filment**

Still one more quotation "In the month of August, 1843, Bishop Ives again visited this valley. He became so much charmed with the country, and so much interested in the people, that he proposed making this ground the site of important missionary work for the Diocese. He took the first step toward organizing the mission by purchasing a tract of land. The little valley itself contained one hundred and twenty-five acres of level land, one-third of which was under cultivation. This was purchased for \$1,500. Later additions, adapted to grazing, or valuable for timber, amounted in all to two thousand acres. The Bishop proposed to place in this valley a training school for the ministry, a missionary station, and a classical and agricultural school for the boys. In August, 1844, contracts were made for clearing the land and putting up the necessary buildings, which included a saw mill, a log kitchen, a dining room of adobe, a dwelling house of four rooms of hewn logs, and a frame building of boarded walls, con-

taining a school-room on the ground floor, beneath which a basement, walled and floored with brick, was afterward excavated the whole length of the building, through a cut in the hillside, that was used for the chapel. To these buildings others were added. A house of adobe two stories high with a cellar below, a large frame barn with a brick basement for the stables, a blacksmith shop, and several log cabins for laborers. These were scattered about in pleasing positions near each other."

The origin of the name is a matter of interest, since it has become a Carolina classic. **Origin of the name** To quote from the same book: "The valley, entirely shut in by forest clad mountains, is watered by three limpid streams, two of them leaping down the hillsides in foaming cascades; the principal stream formed by the junction, after a short course of about two miles, passes through a narrow gorge, and throws itself into the Wautauga. The waters rush over the rocky bed of the stream, and the many lesser brooks leap down the moun-

tain side, and fill the air with an unceasing murmur, now loud and full, and again more gentle and subdued. It is this secluded valley which, from the cross-like form of the three streams at their junction, was now to receive the name, 'Valle Crucis.' The visitor to this valley, let it be said, will find himself disappointed if he expects to see from the main building or the roadway along past it the cross-vale clearly defined. One must find the vision from certain mountain side elevations, whence the stream-sketches of our redemption is distinctly revealed."

**The Scope
of this
Mission**

The Mission was expected to cover a circuit of thirty-five miles in the adjoining mountain region.

The school, the first year, was not altogether a success. It was looked upon by some of the people as a reformatory, and the bad conduct of some of the boys was used as an argument against Church teaching. But improvement was at hand.

Mr. Jarvis Buxton, a candidate for Holy Orders, took charge. The theological stu-

dents pursued their studies with courage and devotion, and the missionary work was carried on by Reverend Mr. Prout.

William West Skiles, a middle aged man, came to Valle Crucis from Eastern Carolina in 1844. At first he did all kinds of work in the different departments. In a year, under the influence of his surroundings, he became a candidate for deacon's orders. He was then thirty-eight years old. He was general superintendent, and prepared himself at the same time for the ministry.

**The Work
of Wm.
West Skiles**

An interesting event in 1846 was the baptism, of a young man, by immersion, at the junction of the three streams that form the cross.

Mr. Skiles was ordained deacon in 1847. In this year the work at Valle Crucis became strictly religious. It included the divinity school and the missions. The services, it is said, were beautifully rendered, and speaking of the people "it seemed as if Christ was indeed their life." In this same year Bishop Ives organized "The Order of The Holy

Cross." The Reverend William French was appointed Superior of the new order. No member of the Order ever left the Church. Mr. French's brother, who was a student at Valle Crucis at the time, is now in charge of a parish in Connecticut.

Its Importance

The Committee on the "State of the Church" reported to the convention of 1848 as follows: "The importance of this institution to the diocese is immense as the nursery of a future ministry. It appears to possess peculiar advantages for this work, not only from the retirement, for the time being, of its students from the distractions of society, and the hardy and useful discipline to which they are inured, but also in the great economy with which it can be conducted, your committee being informed that fifty dollars a piece, per annum, may be made to cover all necessary expenses, except those for clothing. It has been placed under the charge of a highly capable presbyter, and is supported by the self-denying labors of a body of young men who have literally left

all for Christ. Still it needs the fostering care of the members of the Church."

The trials and privations became very great, but the mission work prospered and at that time there was also a colored congregation, holding a service every Sunday evening. Among the theological students there was for some time a colored man.

The place was indeed very inaccessible. Mr. Skiles wrote that it took him three weeks to make the journey from Central Carolina. The possible defection of the Bishop created a great trouble in the diocese, but the mission work was carried on with uninterrupted success, until in 1850, the "Order of the Holy Cross" was given up. By 1852 the divinity students had all been ordained and gone into other fields, and there were but two men remaining, Mr. Prout and Mr. Skiles. In September, 1852, Bishop Ives left the diocese, and in December following went over to the Roman Church, after an episcopate that had lasted more than twenty years. No one followed him. During the few years prior to

**The Break-
up of the
First Mis-
sion**

his defection he was in poor health, mentally and physically. If Bishop Ives had remained in the Church, Valle Crucis would probably have been the Nashotah of the South.

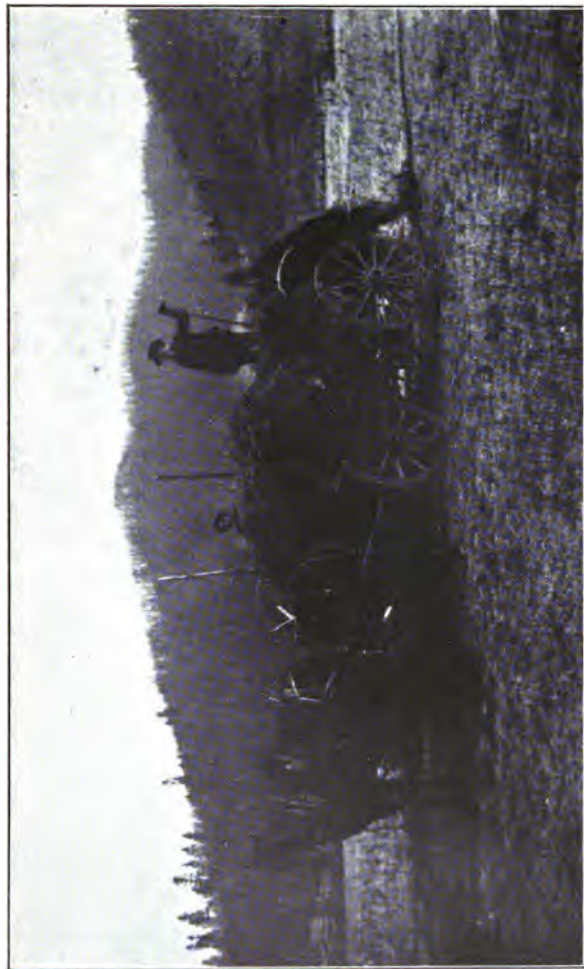
Bishop Atkinson visited Valle Crucis in 1854, soon after his consecration. The mission and school were continued until the death of Mr. Skiles in 1862. After that the work was continued as a mission until Bishop Cheshire was made the ecclesiastical head of the diocese.

**Bishop
Cheshire's
Vigorous
Work**

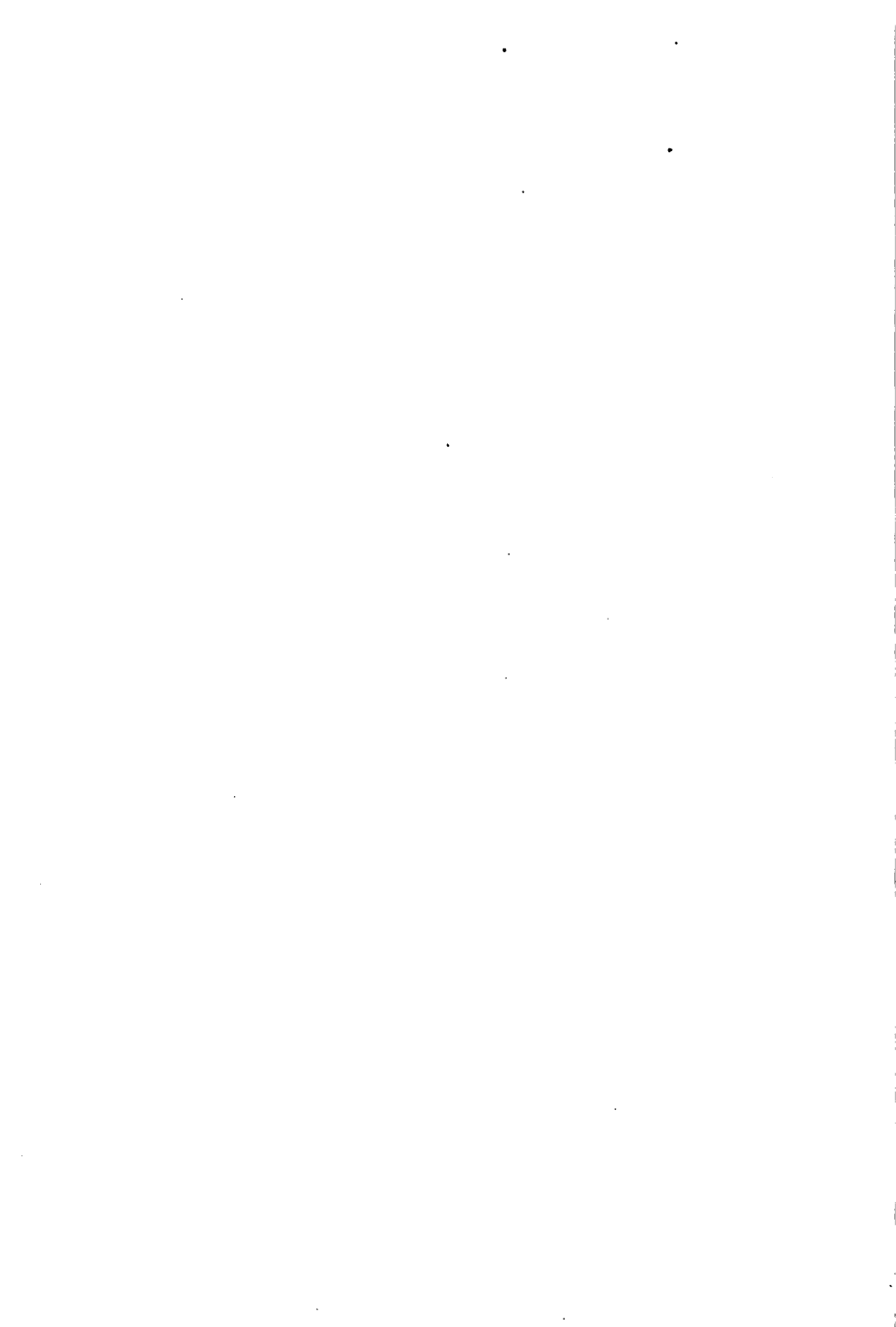
Upon Bishop Cheshire's succession he recognized the opportunity presented here, and promptly resumed its furtherance. All the land had been lost to the Church, the buildings had gone into decay, most of them into utter ruin. The Bishop vigorously pursued the task of restoring the work to order and prosperity, until the District of Asheville was established in 1895, and he was no longer in charge of this portion of the State.

**Work
under
Bishop
Horner**

The present Bishop of Asheville came to the District in 1898, seeing the opportunity, appreciated it as a land of promise for the



GATHERING THE HAY
Holy Cross Industrial Farm



Church. The history of the Mission, its vicissitudes, the sacrifices associated with it, but chiefly the conviction of its strategic situation for fruitful operations under the missionary genius of the Church, inspired him, as it had done Bishop Ives and his band, and those who followed him in the episcopate. The Bishop took measures, as soon as it became practicable, for the thorough re-establishment and enlargement of this work. Filled with the sense of accountability to the people of this remote region, he has done all that he could in its development.

The region has become far more accessible. In the days of Bishop Ives and Atkinson there were trails for roads, a scant population, and cabins for dwelling places. Gradually, the population has vastly increased, not only in numbers, but in intelligence, and loftier ideals, and a more varied industry for enterprise and occupation. The increased aggressiveness and wider comprehension of some of our brethren of other religious bodies we must recognize. But

**Growth
Against
Obstacles**

there has been no room to doubt the Church's tenacity. Her refusal to give up even when failure and ruin seemed inevitable her stations for missions which have since grown from this spot to Lenoir, to Morganton, even as far as to Asheville are proofs of this. The high example and thorough teaching of so many of those who, like their Master, went about doing good, Prout, Thurston, Buxton, Bland, Barber, Skiles, and many others have reflected the heart, mind, and soul of the Church of our Lord, and have wrought mightily in that land among the people.

**Betterment
of Condi-
tions.**

Railroads have approached much nearer, one within sixteen miles. The cabins have in many instances grown into houses. The teaching of cleanliness and cookery have made health conditions better. People of larger ideas have moved in; there has been a general looking upward, socially, industrially, and religiously.

**New
Beginnings**

Toward all this the Church first saw and hewed the way. The vision of this way was vouchsafed to men of understanding, from

the learned layman who first prophesied to those of all orders in the Church. When the time came for new beginnings the present Bishop was not lacking in that power of vision; he has had the foresight to take the tide at the flood. The restoration and development of this mission has been a vast outlay, in money, time, and anxiety. It ought to signify much, that the concurrent judgment of so many of the Church have emphasized this vantage ground.

A large central school building has been erected, the grounds fenced, and an apple orchard planted with some sixteen hundred trees; it is hoped that this orchard will soon be a means of revenue. A factory for wagon building has just been completed. This whole plant is worth more than twenty-five thousand dollars. The purchase of the land, which is a part of the original tract bought by Bishop Ives, was made possible by the gift of the Woman's Auxiliary, from the United Offering of 1901.

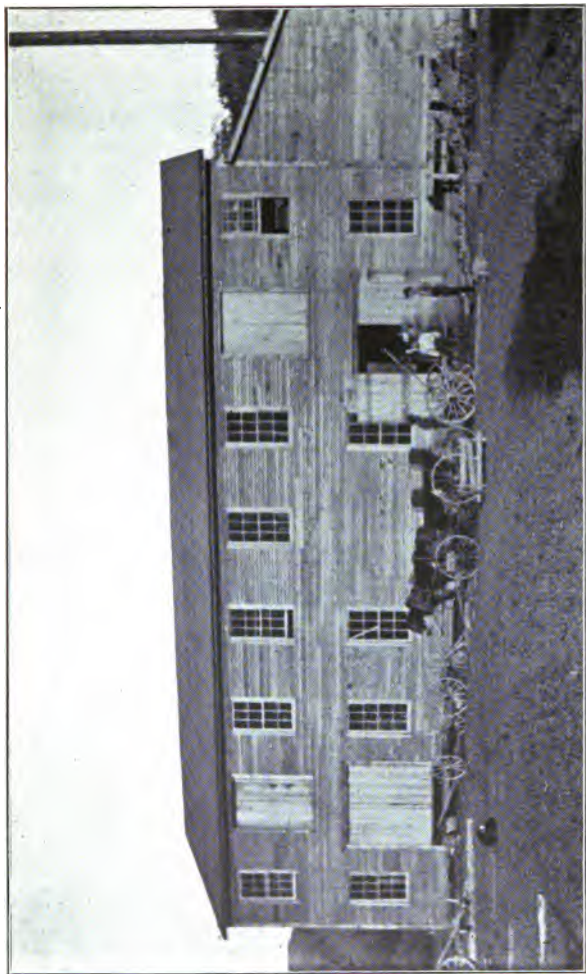
**The New
School**

The imprint of the influence of these peo-

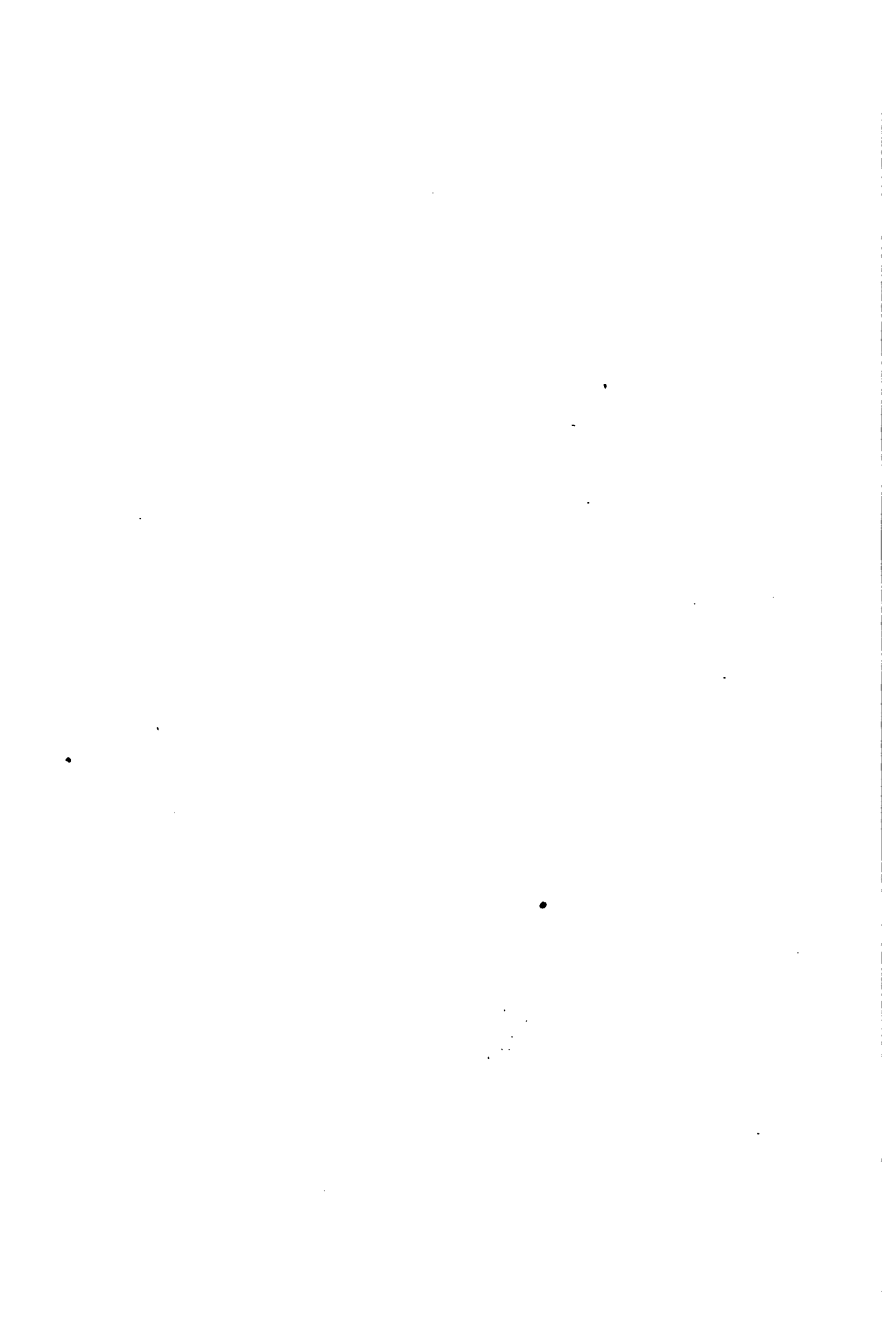
ple, first made sixty years and more ago, is seen in the conditions of to-day. It is hoped that with wise management the new school will soon be full of pupils and will be a centre in Western North Carolina, in the District of Asheville, for the education of the youth of the land. Our presbyterian brethren, with that wisdom and foresight for which they are always to be credited, have established some twelve miles away from Valle Crucis two splendid schools for boys and girls which have a large attendance. We can do nothing better than follow their example although we started the work fifty years before them.

**The
Present
Valle
Crucis**

There is at present a strong mission centre at Valle Crucis. More than a hundred members belong to the mission, with about a hundred children in the Sunday School and sixty in the day-school. Twenty baptisms and eighteen confirmations were reported in 1907. Five or six dependent mission stations radiate from it, and there is an equipment steadily strengthening; vast



THE WAGON FACTORY
Holy Cross Industrial School, Valle Crucis



promise for the future, and all with a strong following.

This Associate Mission is in 1908 under the care of the Reverend William R. Savage, priest, conscientious in his duties. The Rev. William H. Hardin was, until recently, the local missionary. For two years he stood steadfastly here, abundant in labors, the result of which was a credit to him and the Church. The Reverend Hugh A. Dobbin, is now in local charge. A Mountaineer, he knows the people, and is making good headway. The Reverend J. Norton Atkins also assists in the work of this group of missions.

**Valle
Crucis
Associate
Mission
1908**

On Trinity Sunday, May 26, 1907, the last one of the members upon whom Bishop Ives laid hands, entered into the rest of Paradise. This was Mrs. Polly Townsend, who had reached the ripe age of ninety-four. Her eldest son, now past seventy-five and living three miles from the chapel, never misses a service. He has given his time faithfully as sexton for many years, and all this not-

•

withstanding the fact that he is a mail carrier and has to arise at three o'clock in the morning for his duties in that business. To those who, for self indulgence or spiritual torpor, fail in their fidelity, this should be a rebuke; to these who seek but do not find at once, let it be an inspiration. Good brother Townsend has sought with all his heart, and in the services of the Church, and in his services to Her has found rest for his soul.

The perpetuation of Valle Crucis depends not only on the wisdom of administration but on the generosity of the people of the Church all over the land.

Christ School, Arden, North Carolina, in the District of Asheville

This is an industrial and academic school, founded by the late Reverend Thomas C. Wetmore in 1900. It is located one and a half miles east of Arden and ten miles south of Asheville near the Asheville and Spartanburg Railroad.

The object of the school is to help our young men and women to help themselves and to promote the spread of practical Christianity. The school is supported almost entirely by friends outside of the State.

The tuition is nearly always paid in work, which of course does not pay teachers' salaries. The board is given at actual cost, \$6.00 per month.

With a purpose to place the school within the reach of all who prove themselves worthy,

the school desires only young men and women who are earnestly striving to improve themselves. No effort do we consider too great when helping those who are striving to help themselves.

The dormitories accommodate thirty-five boys. From the educational standpoint Christ School certificats admit graduates to the State University. During the year 1907 there were 125 pupils, including both boarders and day scholars. Great attention is given to industrial training, cooking, sewing, printing, telegraphy, and carpentering. All the teaching is thoroughly practical. The pupils range from nine to forty years of age.

The Rev. Thomas C. Wetmore gave the last six years of his life to the work and left his unfinished task as a precious legacy to his widow. Since his death Mrs. Wetmore has carried on the school.



GROUP OF BASKET WORKERS IN A KENTUCKY MISSION

Work of the Church in the Mountains of Kentucky

BY THE VENERABLE F. B. WENTWORTH, ARCHDEACON,
DIOCESE OF LEXINGTON, KY.

The Kentucky mountaineers have gained, through the public press of this country, a reputation for being a lawless and blood-thirsty people, and all because a few of them have been involved in "Feuds" and the unlawful business of making "moonshine" whiskey. It is not generally known, therefore, that the great body of these mountain people are honest, self-respecting, and law-abiding citizens, and that the worst that can be said of them is that they are uneducated and poor. Both of which are lamentable but not disgraceful, and are the results of lack of facilities and opportunities. They are not moral degenerates or heathen; though

**Mountain-
eers of
Kentucky**

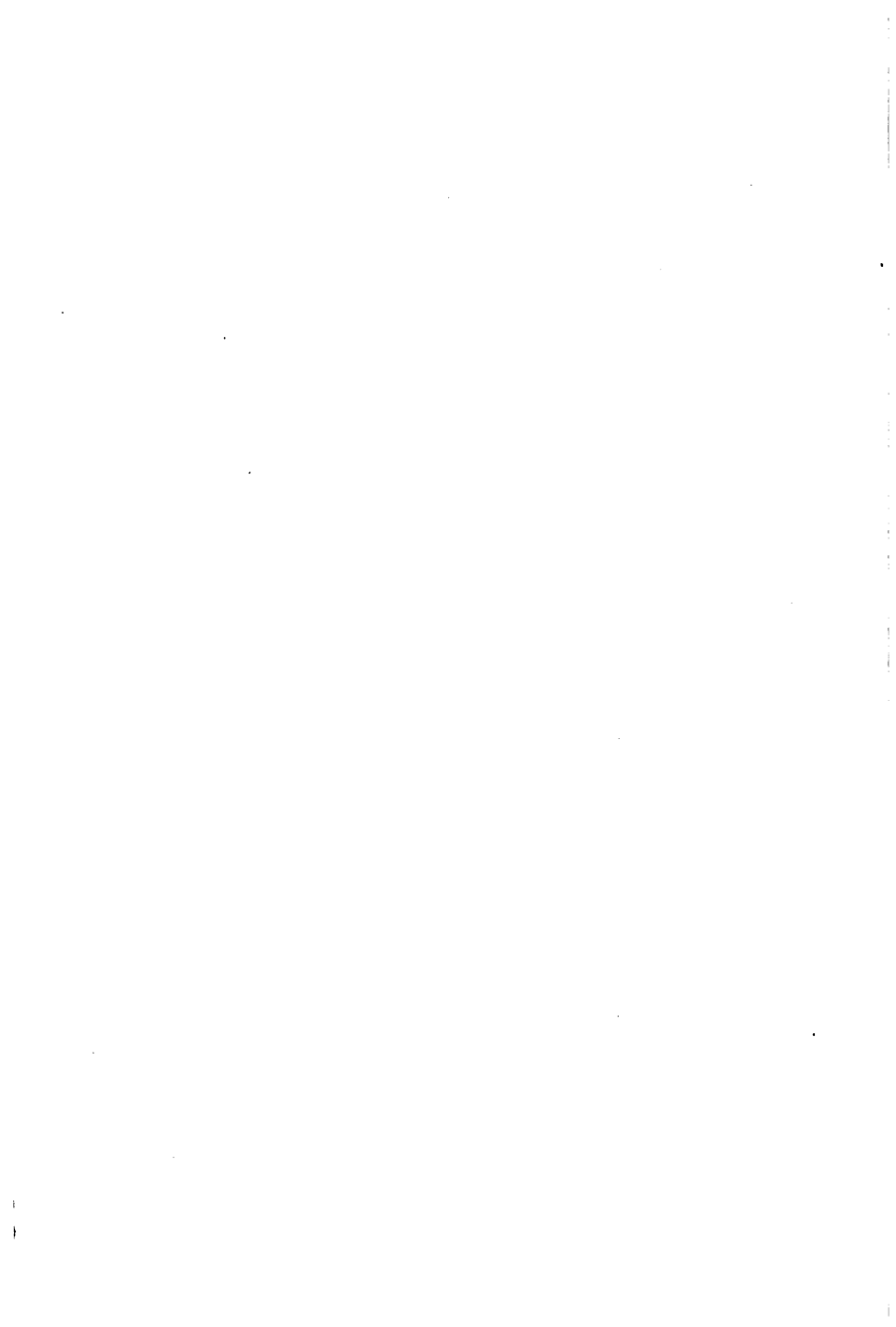
**Character-
istics of
the people**

less conventional as to the observance of the ordinary standards of morals and religion, as one would naturally expect from their isolated condition. It is often charged that the Kentucky Mountaineer is mentally deficient. On the contrary, he is more than ordinarily apt and intelligent. The unanimous testimony of our teachers, who have had experience in some of our most important cities in this country, is to the effect that the Kentucky mountain children are the equal in natural mental capacity to any that have come under their care. Let me instance a few examples of the native strength of character and superior intellectual force of our mountain people. We refer to the Honorable George W. Macafee of Knox County, a mountain boy, who was for many years circuit court judge, afterwards appointed minister to the Republic of Texas; the Honorable James Love, several times elected member of Congress and who became one of the most distinguished generals of the Confederate army; the Honorable

**Eminent
Men**



REV. FRANK B. WENTWORTH, ARCHDEACON OF THE
DIOCESE OF LEXINGTON, KY.



William Pitt Ballinger, recognized as one of the most profound lawyers that the state has produced, who afterward became one of the justices of the Supreme Court of the United States; the Honorable Green Adams, six years circuit judge, twice a member of Congress, four years one of the auditors of the United States Treasury during President Lincoln's administration; Judge Samuel F. Miller, appointed by President Lincoln one of the justices of the Supreme Court of the United States; and the Honorable Silas Woodson, one of Kentucky's best orators, who was a member of the Constitutional Convention, and afterward Governor of the State of Missouri. These are but a few instances that might be mentioned of mountain men who have been honored by the State and the Nation for their intellectual force and the brilliancy of their utterances. If under all the disadvantages such men as these are produced from the mountain character, who will say that they are not naturally the equal of the people of any section of the country? So

much for the material. Now, a few words with reference to our efforts to reach and mould it.

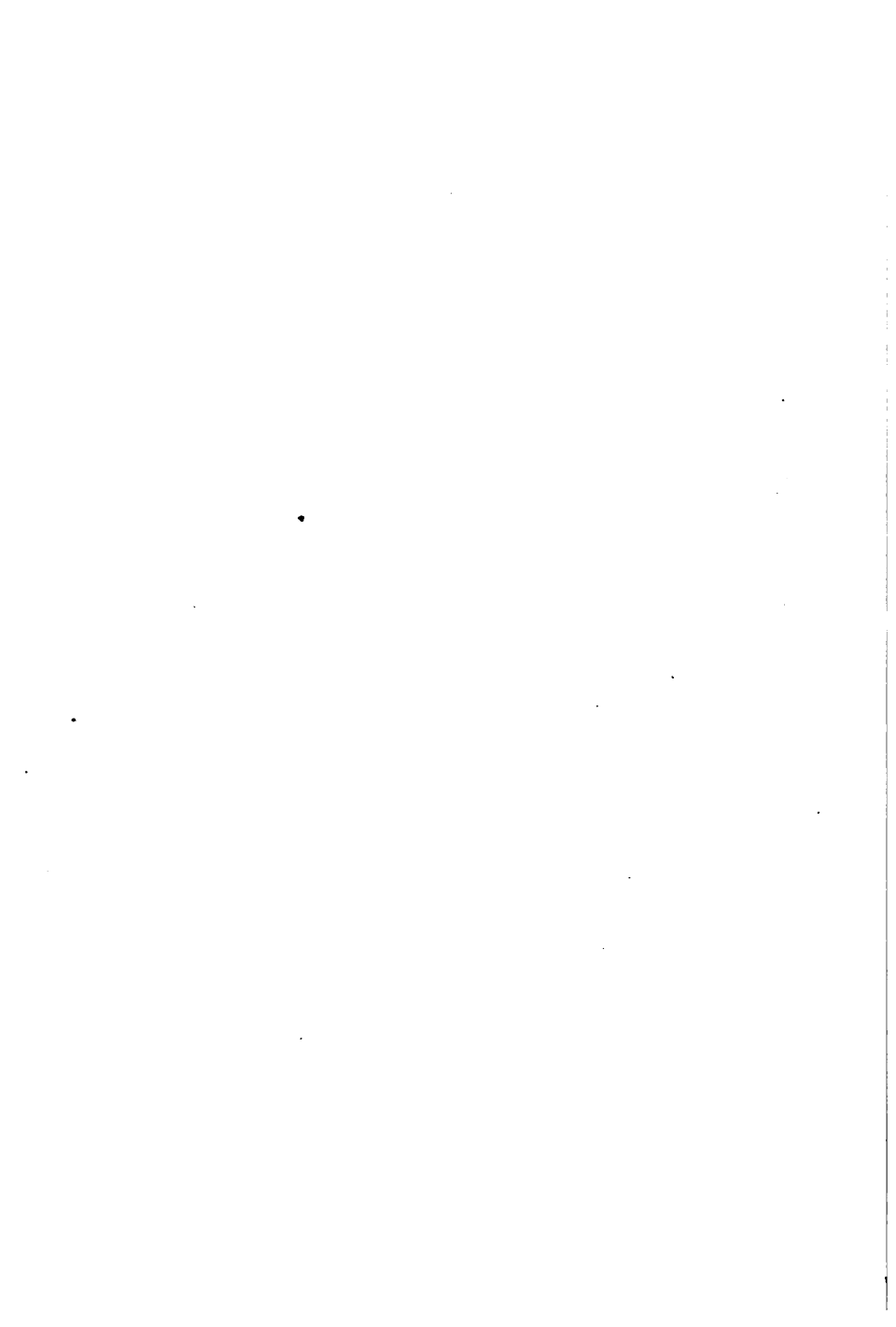
Growth That which religion has not been able to accomplish in the past, owing to the inaccessibility of these districts, business enterprise has made possible by opening up the country.

In many of the larger towns, quite commodious chapels, as mountain chapels go, have been erected; and services are held by ministers at least once a month; missionaries, representing all of the prominent religious societies, are plodding through these valleys, and over the rugged mountains, carrying the Gospel of peace, love, and hope. Missionary schools, which usually have chapels and Sunday Schools connected with them, are sowing also the seeds of truth and righteousness, where once were ignorance and superstition.

In the strictly mountain districts we have seven organized missions and twenty-six mission stations. Of all these missions, but



COOKING CLASS, PROCTOR, KENTUCKY



five have buildings that could be called church edifices. At the remainder we hold services in private houses, school-rooms or chapels belonging to our denominational brethren.

Three clergymen are all the Bishop can afford to provide for all these points. Efforts are being made, however, to place four more missionaries in these districts. But in order to do so we shall need some generous gifts. The Diocese cannot do this work alone. Notwithstanding our lack of funds, we have pushed forward our advance guards to the front; we have lengthened the cords and are now trying to strengthen our stakes. **Limitations**

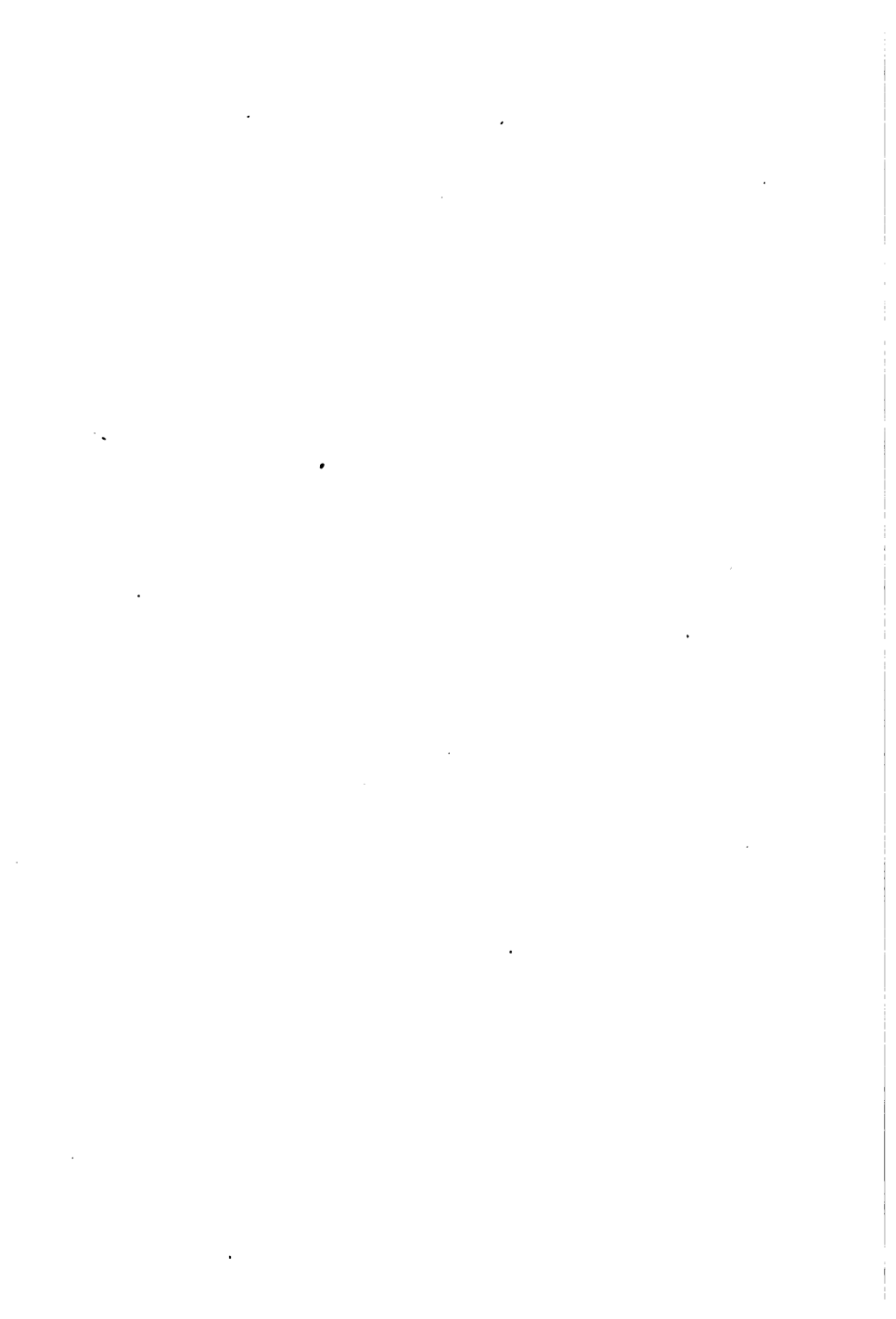
At Beattyville, Lee County, we have an established mission, with a stone church, largely the gift of the late Bishop Dudley. The church is picturesquely situated upon the side of a foot hill of the mountain. Above it a large frame school building, and near by also a commodious rectory. Here we have thirty-seven communicants, a Sunday School and a parochial school. Reverend Alexan- **Beattyville**

der Patterson, one of our most faithful and efficient missionaries, has charge of this established mission and of *twenty mission stations*. Among them is Proctor, Lee County, where we have, in one respect and perhaps the best, the most promising outlook of all our missions. Here Mr. Patterson has gathered together a Sunday School of seventy-five scholars. What a splendid foundation for a future parish.

The school and Church services are held in an old building, once a tavern. The school building burned down in 1907 and the citizens have made a proposal to Bishop Burton to assist him in rebuilding the structure. This the diocese was unable to do at that time but hopes to secure the money as soon as possible. It was, however, estimated that with a suitable building an attendance of at least a hundred pupils was assured, and it was determined to open a temporary school. A mountain girl, a graduate of Wesleyan College, was appointed assistant principal. It is called the Bishop Dudley Collegiate Institute.



"CUMBERLAND GAP" IN THE DISTANCE



At Middlesboro, a beautiful little mountain town, nestling between the rugged peaks of the Cumberland range, at the mouth of the Cumberland Gap, we are maintaining a strong mission. Its property is very largely an inheritance from a cultured thrifty colony of English people, who located there some years ago. It is situated upon the side of a hill, in the middle of the town. Everything about it, the architecture, the grounds, and appointments, evidence the knowledge, taste, and love of Churchmen.

**Middles-
boro**

We are conducting in the central part of the Diocese between forty and fifty mission stations, organized missions and parishes, and all of the last named except five require assistance.

As already mentioned, we have at Beattyville a school named after its lamented founder, the late Bishop Dudley.

**Education-
al Work**

After its separation from the Diocese of Kentucky, the Diocese of Lexington began at Corbin, all things considered, its most important mountain work. Here is located

St. John's Academy. The campus contains five acres of land upon which is erected Thomas Hall, a large building, capable of accommodating one hundred pupils. One thousand dollars of the money to build this hall was the gift of that noble, devoted Churchman, Mr. George C. Thomas of Philadelphia.

Hancock Hall was the former public school building, and was purchased with the land. In it are culinary, printing, and store departments. Near by we have one room of a frame cottage, which has been built for the caretaker of the property, in which to conduct our manual training department. These buildings and the new and pretty chapel constitute our structural equipment, for the important and growing educational work in the mountains.

Surely the Church will not be satisfied until it has placed its representative educational plant in the mountains of Kentucky upon an equal footing with those of the leading denominational societies of the land.



ST. JOHN'S COLLEGIATE ACADEMY, CORBIN, KY.

How happy we should be if, in the Divine Providence of God, some great-hearted Christians were moved—as many are among our spiritual neighbors—to place beyond anxiety the future of St. John's Academy.

My brethren, this is the King's business. Will you join hands with us in the doing of it?

“And it shall come to pass in that day, that the Mountains shall drop down new wine, and the hills shall flow with milk.”

The Work at Sewanee, Tennessee

UNDER THE CHARGE OF REV. W. S. CLAIBORNE

Since our missions were organized in 1900, and the Bishop put me in charge of all this work, six hundred and ninety seven souls have been baptized and two hundred and twenty three confirmed. The communicant list, at that time was ninety three; to-day it numbers three hundred and nineteen. We have built three churches and two mission houses; also St. Andrew's school, and industrial institution, which cost us about \$12,000. We have also built an addition to St. Mary's Industrial school, for girls, which cost us \$3,000. The schools and missions are in good condition, but our crying need is for men, with the grace of common sense as well as orders, to do the work.

The value of all our Church property, parish and mission, is in round numbers \$52,000.



ST. MARY'S ON THE MOUNTAIN

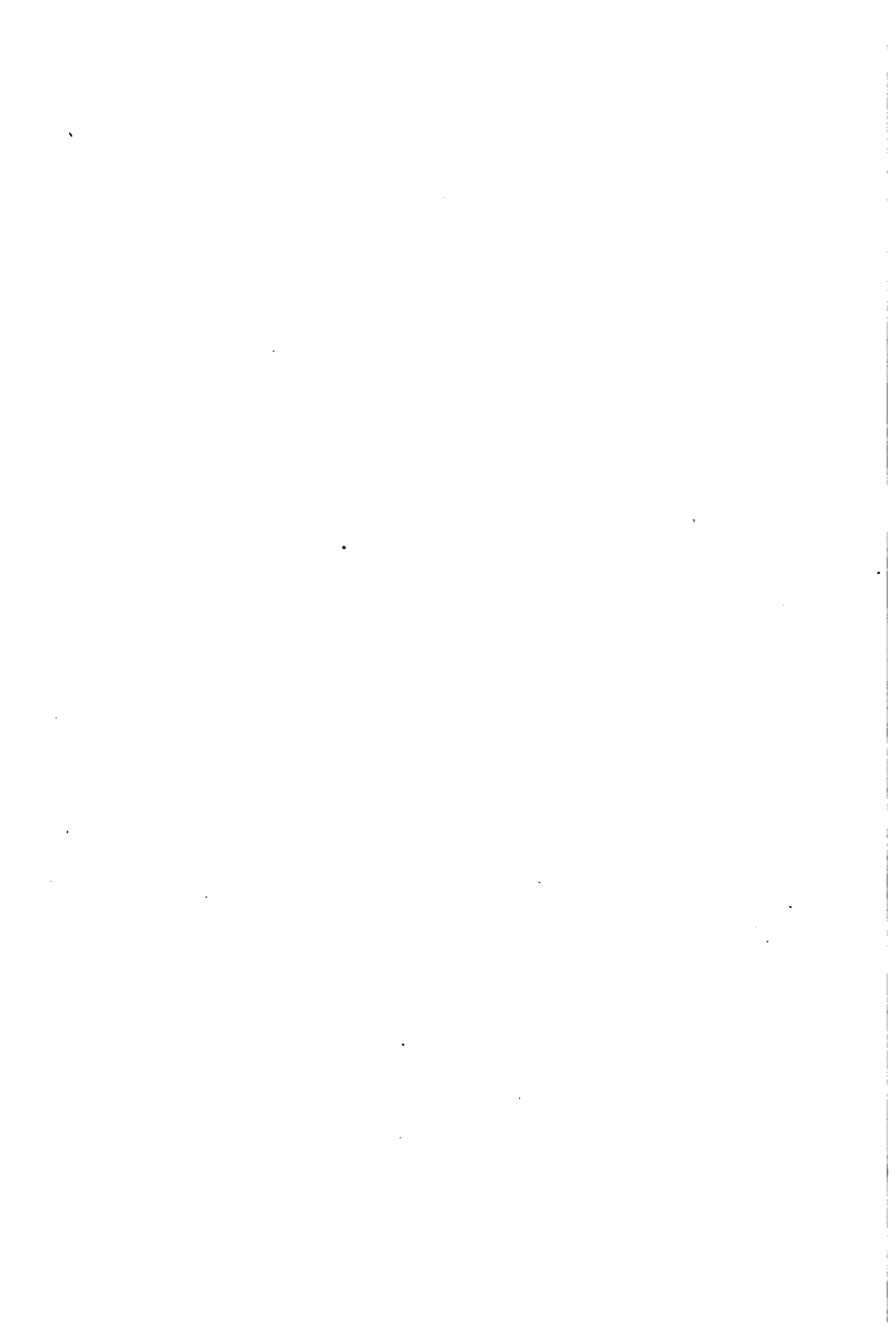
Sketches





A MISSION SERVICE IN THE MOUNTAINS

Over 500 people attended in four days



A Postal Card and Its Message

**An Actual Experience of a Missionary in the
North Carolina Mountains**

BY THE REV. WALTER HUGHSON

My morning mail one day last March contained a postal card addressed to "Mister Preacher Hughson, Morganton, N. C." Turning it over I read:

"Please to come to see me at once. I am very sick, I am dying."

Mrs. ———

The place of her dwelling was added, but I was ill myself and could not go. When I showed it to my assistant, he said: "I was going to Asheville to-day, but I will give it up and go to see the poor woman." In a short time he took the train to a little station some ten miles distant. The day was wet and the soft clay slippery, and he found the trail over

the mountain for two miles rather difficult. When he arrived at the cabin he found no one but a sick woman lying on the rough bed. A little pig ran around the room, which was perhaps sixteen feet square. There were no windows; the door was open, although it was a cold wet day in March. A little wood fire in a great fireplace somewhat relieved the barren appearance.

The priest entered. He told her he had come in my place. She said she had wanted to see me, but she was glad he had come. And then she told him of her life; how she had sinned, fallen again and again; how the children, who had run away to hide in the woods when the "preacher" had come, from the world's standpoint had no father. She said she had told it all to God, and had asked Him to forgive her, but she wanted to tell the "preacher." And then again she asked God's forgiveness and the priest baptized her.

Later, when the Bishop came to visit us, I took him to see the woman. We found her alone with the pig. The Bishop con-

firmed her and a few days after she received the Holy Communion.

Not long after, my wife and I were driving out much farther into the country, but as we came to the rough road which led to the cabin I could not go by, and I said, "We must go to see how Mrs. —— is." When I came to the cabin I knew at once that something had happened. The room was full of women, seated and standing in a semicircle. They were all very still. I looked at the bed, the body was covered, the soul had gone to paradise. The mountain women told me of her passing away. The children had fled in every direction when the end had come.

As we left the cabin we met a man from town and I sent word to my assistant and the next morning he came out with the coffin and drove on further for some ten miles and there they buried her in the desolate burying ground with her ancestors of many generations.

But the touching part of my story has not yet been told. One day I went to see her,

perhaps a week before she died. After she had received the Holy Communion, she asked, "Did you get the postal card?" When I said "Yes," she at once answered, "Wasn't it written beautiful?" It was not, but she thought so, and I asked her if she wrote it. "No," she said, "I can't write; my father and my mother couldn't write and my grandparents couldn't write and I never knew any one in our family who could write." I asked her who did write it and she answered: "John wrote it." "And who is John?" I inquired. She replied, "Don't you know John? Why, he is holding your horse"; and added, "Don't you remember John? He went to the school at the Crossing the first winter you was here, and he learned to read and write that winter." She thought a minute and said again and again, "Wasn't it written beautiful?" I told her then without any hesitancy that it certainly was.

Looking up into my eyes she said, "I am so glad John went to school that winter. If he hadn't learned to read and write he couldn't



S. MARY'S CHAPEL



QUAKER MEADOWS THE MISSION HOUSE
One of the largest Mission Stations—numerically—in the District of Asheville.



have written that postal card, and if he hadn't you never would have known about me, and I never would have been baptized, and I wouldn't have been confirmed, and I wouldn't 'a' had the Holy Communion," and with the tears streaming down her face in joy she added, "and perhaps I never would 'a' been a member of the Kingdom. Oh, wasn't it written beautiful!"

The memory of the crudely written card came back to me and the letters now seemed to me as beautiful as they were to her. John's postal card had brought peace and joy, and a soul had been prepared for the Kingdom because John had learned to write at our little Church mission school at the Crossing.

Will any one ever say to me again, "Does it pay, this educational work of the Church in Western North Carolina?" It only cost \$10 to teach John to read and write; and we have a thousand more we are trying to prepare for their work and opportunity in the world. All the money that has been spent in this district is nothing in comparison to

the good brought to this poor woman.—
Reprinted from The Spirit of Missions,
March 1905.

“Hit”

BY THE REVEREND WALTER HUGHSON, OF THE DISTRICT
OF ASHEVILLE

One of the first visits I made when I came into this field, the District of Asheville in western North Carolina, three years ago, was upon the mother of a girl who attended one of our mission schools. The girl, like some other girls, had been behaving badly and I desired to have a serious talk with her parents. Instead of calling her by her Christian name, the mother continually referred to her as “hit.” My sense of the humorous was so affected by this word that I soon forgot my message of censure. “Hit” was a good girl and “hit” studied its lessons and “hit” “loved its teacher.” It was my first introduction to the pronoun “hit,” so I looked it up in the dictionary and there it was “pronoun—obsolete.”

I was not surprised afterward to hear other very old English words used by my friends in the mountains. Some of them are Chaucerian. I very often hear the word "beastie" for beasts and "thickety" for a great undergrowth. The most peculiar use perhaps is the word "common." A teacher came to me not long ago and said that she had a compliment for me. Mrs. H. — had told her that I was "the commonest preacher" she had ever known. I was not pleased. What preacher would be? But the teacher explained that it was used in the sense of "Common Prayer" and meant for all people, without any discrimination.

Afterward, when a great tall mountaineer had asked me for advice and I had walked with him to where his mules were tied, he had put his hand on my shoulder and with tears in his eyes said, "You are the commonest preacher I ever saw," I was much gratified, because he felt that I had a heart for him as well as any one else.

But "Hit" is my subject. Ever since I

first heard the word used, all the boys and girls have been "Hits" for me.

One "Hit" told me that he walked ten miles a day in his journey to and from school, and he was the most regular boy in that particular school. He lives in a one-room cabin with a dozen others in the family. All sleep in the same room. It is their one bedroom, their one dining-room, and their one parlor. Over the cracks in the side made by the unevenness of the logs I have seen the picture papers the Church Periodical Club sends me, all pasted down tight for decoration and for warmth. The cooking is done at an open fireplace and the big pot, with its peas and pork, simmers there all day long.

"Hit" gets up before the break of day and after a very scanty meal trudges with his sister across rough fields and through dark woods and along muddy roads until they come to the wide, and often swollen, stream. Then "Hit" takes his sister on his back and through the stream they go until they reach the other side.

So you see I have learned to love and admire a great many of these boys and girls whom I think of as "Hit"—struggling hard to get an education, where their fathers and mothers have never had a chance to get any, and with no father or mother to help with the hard sums and reading and spelling. All by themselves, often by the light of the pine torch for a time in the evening, they labor alone to prepare the lessons of another day.

When my "Hit" of to-day becomes a man, he will know a great deal more than his father or grandfather knew; and he will go out into the world ready to take up his work. And his education has been given him by the kind men, women and children of the Church.

"Hit" has been baptized and confirmed, and has become a communicant. The first thing I will hear of him after he goes away from his old mountain home, is that he is very active in helping on the Church somewhere else; that he is married and has brought the babies to be baptized.—*Reprinted from The Spirit of Missions February 1904.*

An Incident

The day that this little sketch was written, the writer, accompanied by his wife, left for the country to make a visit that had long been promised. The distance was only six miles, but over the foot-hills with their continual ups and downs it seemed far more. As we turned from the "big" road into the woods we seemed to get into impassable thickets. The track was almost obliterated. We left the wagon and started out to reconnoiter, as often it is almost impossible to turn about unless one comes to a clearing. A walk of only a few rods brought such a place into view. On it was a cabin, not the customary log structure but a modern frame building. It was unfinished—as it has been for years—and unusually untidy. Six children were standing around the doorway, all

barefooted and with no hats. Their hair was faded from exposure to the sun. The house consisted of one big room and contained a fireplace, a table and four beds. The aged woman, seventy-five years old, lay on a bed in one corner. The shingles were full of holes and a space above the siding, at least a foot wide, was open to the weather. It was a cold morning too. The object of our visit was this old aunt who had been confirmed fifty years before. She had a sweet, strong face. It was the first time she had seen a clergyman in years, as we had known of her existence for only a short time. We had read of the crude features of the camps of 1776 and of the primitive usages of the pioneer. This day's experience brought all this clearly into our thoughts. A small soap box on an old broken chair was our altar. But when it was covered with the fair linen and the vessels with the elements placed on it, the priest could say "Therefore with angels and archangels," with as much joy as when he said it before an altar of marble

surrounded by stained glass windows and tessellated pavement. Here was the yearning, hungry soul in bed with age and affliction. In the background a young mother was seated on the floor surrounded by her children, all so still and quiet during the service. When we went away from all this crudeness and incongruity, one thought and only one was uppermost in our minds and that was "peace be to this house."

Should it be a plain Gospel to all people, or a Gospel with magnificent surroundings for only a few?—*Reprinted from "Some of the People in Western North Carolina."*

Easter in a Mill Mission

The following extract is from a letter dated Easter Sunday, 1906, written by a lady then in the mountains of North Carolina:

"We have missed our home Church sadly, and I feared the children would not feel the Spirit of Easter with no building of our own open for service. But after all we have had a full day, and in helping Dorothy with her mission have been very happy. First, at 9:30, we went to Grace Church Sunday School and I played the Easter Hymns on the organ. At 10:30 we went down to the Mill School. The room looked like a beautiful little chapel. A small altar with a brass cross and candles on it was on the platform, back of it, hiding the blackboard, hung a soft curtain of white cheesecloth. A pretty border at the top was formed of a feathery green vine and long sprays of pale purple clusters of wistaria hung like a purple fringe. I have never seen

it used in Church decorations before and never saw anything more beautiful. . .

A border a foot deep along the bottom was of white dogwood. The school children marched in carrying a great cross formed of purple and white wistaria, and it was stood on a white base of blossoms on the edge of the platform. Dorothy, "brave girl", read the Easter lessons and the prayers, and then told the story of the Resurrection so sweetly and earnestly that I thought it a touching sight for any one to see her standing there—such a girl, and so utterly unconscious of self, talking to a room full of at least 75 or 80 mill hands; and they were absorbingly attentive I can tell you. We had all the Easter hymns and chants and when it was all over, I found I did not feel as if we had had no Easter by any means and I am sure my little girls felt the spirit of it too. Adelaide stood by the piano and sang with all her heart. . . It was such an unusual Easter for us, I wanted to tell you of it, just as it looked to me."

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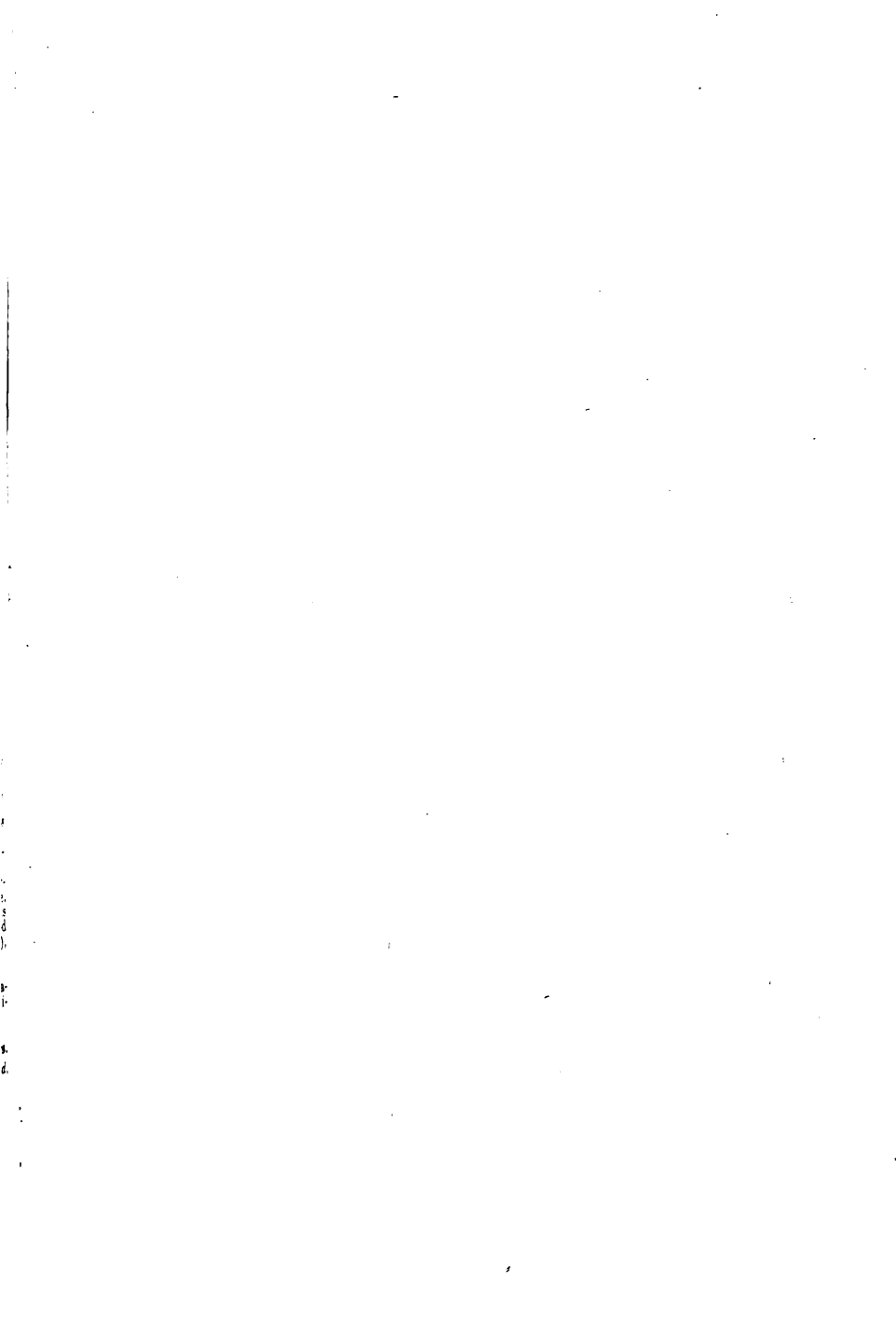
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